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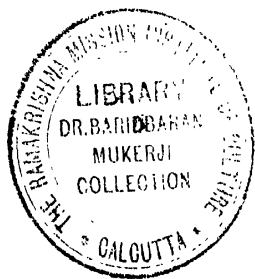


THE PRACTICAL PATH

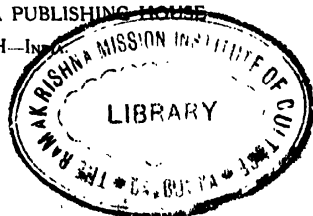
BY
CHAMPAT RAI JAIN
BARRISTER-AT-LAW

*Author of THE KEY OF KNOWLEDGE, THE SCIENCE OF THOUGHT, ETC., ETC.,
Translator of The Ratnakranda Sravakachar.*

*"Ye shall know the truth and the truth shall make you free."
John, viii. 32.*



KUMAR DEVENDRA PRASAD JAIN
THE CENTRAL JAINA PUBLISHING HOUSE
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OBEISANCE
TO
THE LIVING MASTER (*TIRTHAMKARA*)
IN THE VIDEHA *KSHETRA*
AND
THE *ACHARYA* PROFOUNDERS OF
THE JAINA *SIDDHANTA*.

ERRATA.

Page	Line	From	For	Read
2	17th	bottom	learning,	learning'
4	5th	"	So far as	As for
14	1st	top	posess	possess
30	19th	"	omit comma	after the word
			'important.'	
62	2nd	bottom	viruous	virtuous
74	14th	"	(i)	(1)
"	12th	"	(ii)	(2)
75	11th	"	<i>manâs</i>	<i>manas</i>
78	20th	top	ether	other
82	3rd	"	in a month	a month
98	10th	"	<i>jvia</i>	<i>jiva</i>
"	16th	"	ast	last
106	13th	bottom	<i>angâ</i>	<i>agñâ</i>
107	4th	top	ofone's	of one's
111	8th	"	Sveatambra	Svetambara
114	10th	bottom	place a full-stop	after the
			word 'merger.'	
120	6th	"	station	stations
123	9th	"	importance	acquisition
128	3rd	top	competely	completely
"	21st	"	and same	and the same
135	1st	"	reason	this reason
149	4th	bottom	omit full-stop	after the brac-
			ket.	
165	13th	"	one of those	a doctrine
			doctrines	
172	5th	top	conquerred	conquered
174	4th	"	him	it
194	9th	bottom	give a comma	after the word
			'instances.'	
198	1st	top	in capable	incapable
200	14th	bottom	employed for	used in
205	14th	top	The	'The
212	7th	"	<i>shubbha</i>	<i>shubha</i>
"	19th	bottom	Ila	Ida
226	20th	"	observation	observations

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PREFACE.

'The Practical Path' is a companion volume to my earlier work, 'The Key of Knowledge,' to which the reader is referred for fuller information on the subject of comparative theology, and for a general survey of the basic principles of religion. The object of the present volume is to point out the practical, scientific method of self-realisation, as laid down by the Jaina *Tirthamkaras* who rose to the highest height of perfection with its aid. I have, therefore, refrained from repeating what I have already said in 'The Key of Knowledge,' though no effort has been spared to make the present volume as self-contained and complete in its own department as possible.

It is conceivable that the detailed information on the subject of *Karma* and other matters contained in the following pages might prove a little too tiresome for a certain class of critics ; but obviously no details are too many for a proper study of a subject, and the mind which feels confounded with fulness of detail is never of the scientific sort, but only a frivolous one. There is no department of science which can afford to dispense with detailed knowledge ; nor can aught but palsy of intellect result from unscientific thought. For this very reason, it has not been found necessary to refer to the non-Jaina systems of *Yoga*, as they mainly content themselves with general discourses

on abstract propositions about the method of self-realisation. Mystic in thought and tendency, they are seldom, if ever, clear or exact enough to enable one to know precisely what to do in a given situation, and are not only useless and dangerous to experiment with, but also foster much unholy superstition and spirit of mystification in the minds of men by their veiled and obscure hints and innuendos.

In the Appendix I have embodied some stray thoughts of mine on the relation between Jainism and Hinduism and on the source, evolution and gradual development of the latter creed, in the hope that they might prove useful to the student of comparative religion. They will, it is believed, be also helpful, to a great extent, in arriving at the tenets of the Hindu creed, and the true interpretation of its rich and exuberant mythology.

HARDOI :

C. R. JAIN.

1st October 1916.

THE PRACTICAL PATH.



CHAPTER I.

THE METHOD OF PHILOSOPHY.

The very first thing the follower of Jainism is required to impress upon his mind is the fact that the path of salvation consists in Right Belief, Right Knowledge and Right Conduct, called the three Jewels by the Jaina philosophers.

It is a self-evident truth that the successful achievement of an object of desire depends on the scientific validity of the means employed for the purpose ; and equally evident is the fact that in all our pursuits and occupations we only resort to those methods of securing the end in view which have a causal connection with its accomplishment. The universal law of Cause and Effect, thus, is the determining factor of all human, that is to say rational, activity, and it is obvious that nothing but confusion, disappointment and discomfiture, to say nothing of the pain and suffering which inevitably follow the baffled endeavours of mankind to secure some object of desire, can result from a disregard of this self-evident truth. The truth is that chance has no voice in the order of nature, and cannot

be relied upon as a rational method of securing any desired end.

The law of cause and effect also holds good in the region of spiritual science, notwithstanding its emphatic denial by semi-trained theologians at times. For, were it otherwise, spiritual emancipation would have to fall within the uncertain domain of chance, and the method of the attainment of the ideal of the soul would be deprived of its rational basis of efficacy, leaving mankind to grope in the darkness of uncertainty and doubt—by no means a happy predicament.

The necessity for right knowledge* cannot, therefore,

* It is interesting to note in this connection that almost all the rational religions of the world also lay stress on the necessity for knowledge as a pre-requisite of *moksha*. Thus the 'rite *Jñānan na mukti*' (no salvation without knowledge) of the *Vedas* is directly confirmed by 'Ye shall know the truth, and the truth shall make you free' (John, VIII. 32) of Jesus, and, impliedly at least by, 'he dieth not who giveth (his) life to learning, (The sayings of Muhammad) of the Prophet of Islam. But the question remains as to the nature of *Jñāna* which is to bring us salvation. Does it mean exact knowledge only, or un-precise, untrue and inaccurate information also? We feel sure that nothing but true knowledge, free from error, doubt and ignorance, was intended to be understood by such texts, for if doubt, ignorance and error can take the place and fulfil the function of *Jñāna* it is a pity that the text should have used a word which is diametrically opposed to them all. It does not, however, seem to have always occurred to the followers of the different religions now prevailing in the world that *Jñāna* implied the negation of its antithesis, ignorance and the like, and meant neither more nor less than the knowledge of things as they exist in nature. The reason for this failure is mostly to be found in the fact that most of the systems of religion and philosophy deal with empty abstractions and wordy concepts rather than with concrete reality. They thus lose sight of the principle of cause and effect,

be overrated. In respect of right belief also it is evident that it is essential to the utility of knowledge, since belief signifies a cessation of doubt, and also since people only live up to their beliefs. Right conduct also is a necessary condition to the attainment of final emancipation, for no desired results are possible without the doing of the right thing at the right moment.

and arrive at all sorts of fanciful and fantastic results. Many even fail to perceive the connection between the terms of a causal syllogism, or are unable to express it for want of correct information. Such, for instance, is the case with the *Sankhya* School of philosophy, which, as has been pointed out by European critics, makes the final emancipation dependent on knowledge, but is unable to show the causal connection between it and *prakṛiti* (matter), the cause of the bondage of the soul. The *Advaita* school of Vedānta is also on the horns of a dilemma in respect of the doctrine of transmigration of souls, as will be evident from the following from Paul Deussen's 'Religion and Philosophies of India', p. 315 :—

"Although therefore the doctrine of the soul's migration is not absolute philosophical truth, it is nevertheless a myth which represents a truth for ever inconceivable for us, and is accordingly a valuable substitute for the latter. Could we abstract from it the mental frame work of space, time and causality, we should have the complete truth. We should then discern that the unceasing return of the soul is realized not in the future and in other regions, but here already, and in the present, but that this 'here' is every where, and this 'present' is eternal. These views agree essentially with those of the later Vedānta, which elings to belief in transmigration. This belief, however, is valid only for the exoteric *aparī vidyā*; for the esoteric *parā vidyā*, the reality of the soul's migration falls to the ground with the reality of the universe."

We shall not comment upon this wonderful passage after the statement that the doctrine of transmigration is not an absolute philosophical truth, but only a myth which represents a truth for ever inconceivable for us ! We do not know what the author of the Vedic text—*rite Jñāna na mukti*—would have said to the possibility of abstracting away the mental framework of space, time and

The subject of enquiry, or knowledge, in so far as spiritual emancipation is concerned resolves itself into the nature of that beatific condition and of the causes which stand in the way of its attainment. These in their turn involve the nature of existing realities, or substances, and their interaction. We thus get the following seven *tattvas* (essentials or objects of knowledge) :—

- (1) *Jīva* (intelligence or living substance),
 - (2) *Ajīva* (matter and other non-intelligent substances),
 - (3) *Āsrava* (the influx of *kārmic* matter),
 - (4) *Bandha* (bondage),
 - (5) *Samvara* (the stopping of *āsrava*),
 - (6) *Nirjarā* (the gradual removal of *karmic* matter),
- and
- (7) *Moksha* (the attainment of perfect freedom).

The would-be aspirant for *moksha* has to understand the nature of these *tattvas*, the knowledge of which is a condition precedent to the acquisition of that well-balanced state of mind which is designated by the word belief or faith.

In this connection it is necessary to point out two

causality from this 'valuable substitute for an absolute philosophical truth'; but it seems to us that the endeavour is not likely to be crowned with any greater or better success than the effort of the man who wanted to mount on his own shoulders.

So far as the kind of *jñāna* which the passage under consideration may be said to impart, there can be no doubt that that which is described as for ever inconceivable by us can never be regarded as possessing the true characteristic of knowledge, whatever else it might or might not signify.

of the pit-falls of philosophy into which almost all the non-Jaina metaphysicians have fallen unconsciously. The first one has reference to the idea of a beginning of the world process, and the second relates to the philosophy of stand-points on which the greatest stress has been laid by Jaina *āchāryas*.

In respect of the world-process, it is obvious to every thinking mind that philosophy is concerned with the determination of the nature of things, and that the starting point of all rational speculation is the world of concrete reality which is presented to the individual consciousness through the *media* of senses. A philosopher takes, in the first instance, the world as he finds it, and, aided by the methods of analysis and research, reduces the perceptible phenomena to their simpler components, so that when he arrives at simple elements he knows them to be the eternal causes of the ceaselessly shifting panorama of form and shape which constitutes our universe. Beyond these eternal causes or realities, it is impossible to proceed, because being simple in their nature they cannot depend, for their existence, on any thing else; in other words, their own individual natures alone are the causes of their existence individually. It follows from this that however far back we may go in time, no beginning of simple elements can be discovered or conceived, so that we never arrive at a point in the life-story of nature when they were not. This is a death blow to the idea of a beginning, and its force will be felt by any one who seriously puts himself the question: how can a simple (non-compound) substance be brought into existence? It should be remembered that a simple

substance, or reality, differs from a compounded effect of simple elements in so far as it is not the product of two or more substances, but is an unanalysable, unbreakable, indestructible thing in itself. Creation of these simple realities from pure nothing is out of the question, because nothing is devoid of all qualities including existence and substantiality.

If any one still wishes to adhere to the notion of a creation of all things from naught, let him put to himself the question, how can the different elements possibly owe their existence to one source? This would convince him that 'nothing' can never be turned into a concrete, substantial 'something' by means of any process whatsoever.

The conclusion we arrive at, then, is that the idea of a beginning of the elements is not entertainable in philosophy. Now, since there are no air-tight compartments to keep these elements separate from each other, and since the world-process* is the result of the

*Theology, no doubt, holds that the world-process is maintained by the word of its God without whose command nothing whatsoever can ever take place in the universe; but then theology has no reply to give to the question: why should things be endowed with different attributes if they can function only in obedience to the word of a god? If we do not deceive ourselves with false conclusions, we should observe that different substances exercise different functions, so that none of them can perform the function of another. If it were otherwise, water might be imagined to perform the function of fire, fire of air, air of consciousness, and so forth. But the supposition is so highly absurd that no sane mind has ever considered it possible. We must, then, assume that each substance has its own special function which cannot be performed by anything else. But what is function, if not the *particular mode of existence* of a substance? This

interaction and functioning of the different substances and elements, it follows that no starting point can be discovered for a general commencement of the universe. This amounts to saying that the idea of a creation is altogether untenable in philosophy.

We now come to the philosophy of stand-points which is the first step in scientific metaphysics. Any one who has at all bestowed a thought on the nature of philosophy must have arrived at the conclusion that it aims at the perfection of knowledge to emancipate humanity from the slavery of superstition and awe of nature's might, and that knowledge itself signifies nothing other than a sense of familiarity with the nature of things as they exist in the world. Now, everything in nature exists in relation to a number of other things, and is liable to be influenced by them in different ways. Besides, all things present different aspects when looked at from the point of view of their nature and when studied in respect of the forms they assume under the influence of some other thing or things. Furthermore, when they are described by men they are generally described from a particular point of view, though the

amounts to saying that no substance can exist if its function be annihilated even for a moment, e.g., fire would cease to be fire the moment it ceased to perform its specific function of burning and production of heat. Now, the supposition that the substances of nature stand in need of the command of a god to perform their function is possible only on the assumption that they do not function except when ordered to do so by him. But this is a clear case of impossibility for a substance cannot both exist and not exist at the same time, its function being only the particular mode or manner of its existence. It follows, therefore, that no one can possibly interfere with the function of existing substances.

unwary are led to imagine this one-sided description of their nature as exhaustive, many even falling into the pitfall of logical 'suicide' by basing their deductions on a set of rules or formulas which are applicable to facts gleaned from a [particular stand-point, but not to any other. We can observe for ourselves the nature of confusion which is likely to result from an ignoring or mixing up of different stand-points by means of the two following illustrations :—

(1) Let us take for our first illustration the famous text, '*Jīva is Brahman*' (soul is God), which certain people preach without the least possible qualification. But obviously the statement is true only in so far as the natural qualities of the soul are concerned ; it is not true in respect of the present manifested condition of an ordinary *jīva* who must exert himself in the right direction to attain to his natural purity. As water in its essence is pure gaseous matter, so is a *jīva*, with regard to his pure natural qualities, a perfect God ; but as water, as water, cannot be said to be air, so cannot a *jīva* involved in the *samsāra* be said to be pure Brahman. This illustrates the effect of a one-sided absolutism of thought which ignores all other points of view ; and its far-reaching consequences can be seen in the monistic speculations of certain philosophers who have based their system of metaphysics on the natural attribute of the soul, altogether ignoring the standpoint of evolution. These gentlemen, unable to explain the different conditions of beings and things arising in the course of their evolution, have actually found themselves forced to describe the world as an illusion, pure and simple.

(2) Our second illustration is intended to emphasize the effect of confounding the different stand-points. Suppose we say : ' Here is a jar of iron ; if we remove its iron-ness, it will cease to exist.' This is a perfectly true statement, as any body can see for himself. But if we now say : ' Here is a jar of x ; if we remove its x -ness, it must cease to exist.', the conclusion might be true in some cases, and not in others, for x may represent only such non-essential qualities or things as butter, or some living being's name. Obviously, a jar containing butter would never cease to exist by the removal of its contents, nor would one belonging to a person ever become a non-entity by changing hands ; and yet it is perfectly permissible, in speech, to say ' a jar of butter ' and ' a jar of John.' This one instance suffices to illustrate the nature of confusion which is likely to result in philosophy by indiscriminately mixing up, or confounding, the results of research made from different points of view. ' This is a jar of iron ', is a statement which is true from the point of view called the *dravyārthika naya*, which takes into consideration the substantive attributes of things, while ' the jar of butter,' ' the bucket of John,' and the like, have no reference to the nature of the substance or substances of which the jar or the bucket might be made, but only describe them in respect of their contents or owner's name.

There are seven principal stand-points which are employed by men in their description of things. These are:—

(1) *Naigama* (the non-distinguished) which describes things without distinguishing between their general and special properties.

(2) *Saṅgraha* (the collective) which deals exclusively with the general qualities of things.

(3) *Vyavahāra* (the particular) is the standpoint of particularity. The difference between the *Saṅgraha* and the *Vyavahara nayas* lies in the fact that while the former describes things in respect of their general properties, the latter only concerns itself with their particular attributes.

(4) *Ājizūtra* (literally the straight, hence the immediate) studies things as they exist in the present, and without regard to their past and future aspects.

(5) *Shabda* (literally the verbal, hence the point of view of a grammarian) pays exclusive attention to number, gender, tense, etc., of the words employed.

(6) *Sambhiraṇa* is the stand-point of an etymologist who distinguishes between synonymous words on etymological grounds.

(7) *Evambhūta*, literally such like, hence the point of view which describes things by words expressing their special functions, e.g., to call a man a devotee because of his being engaged in devotion.

These are the main kinds of *nayas*; and it is clear that each of them, taken by itself, is insufficient to impart full knowledge of things, and has to be taken as furnishing only partial information about their nature. They are current because of the practical requirements of human intercourse and the usage of society which would be thrown into a state of chaos if lengthy descriptions were insisted upon, instead of short words, to describe things. Philosophy, which aims at the perfection of knowledge, however, cannot afford to follow the

conventions of men designed to expedite their intercourse with their fellow beings, and must get hold of the actual truth by combining the results of investigation made from different points of view. A thorough insight into the philosophy of stand-points is also necessary to estimate the true value of the statements of our predecessors in the field of metaphysical research. Mankind would find that almost all the confusion of thought, and we might also say the animosity existing between the followers of different religions, would cease to exist as soon as they would test the scriptural text which most of us blindly adhere to with the aid of the touch-stone of *nayā-vāda* (the philosophy of stand-points). If they would only insert the word 'somehow' before any scriptural or prophetic statement, they would find their minds becoming trained in the right direction to enquire into the stand-point of the prophet who made any particular statement. The word 'somehow' (*Syāt* in Sanskrit) would show that the statement was made from a particular point of view, and would at once direct the mind to find out what that stand-point is. It would also enable us to reconcile many a seemingly contradictory statement in the scriptures of the same creed as well as in those of different faiths ; for it does often happen that a statement which is wrong from one particular point of view is not so from another, *e.g.*, one observer might say that a bowl full of water contains no air, while another might describe it as containing nothing else but air, both being right from their respective stand-points, since water is only gaseous matter in its essence though manifested in the form of a liquid

substance owing to the action of atoms of hydrogen and oxygen on one another.

For the above reason the Jaina *Siddhānta* insists on the employment of the word *syāt* (somehow or from a particular point of view) before every judgment or statement of fact, though in ordinary parlance and composition it is generally dispensed with. There are three kinds of judgment, the affirmative, the negative and the one which gives expression to the idea of indescribability. Of these, the first kind affirms and the second denies the existence of a quality, property or thing, but the third declares an object to be indescribable. A thing is said to be indescribable when both existence and non-existence are to be attributed to it at one and the same time. These three forms of judgment give rise to seven possible modes of predication which are set out below :—

- (1) *Syādaṣṭi* (somehow, *i. e.*, from some particular point of view a thing may be said to exist),
- (2) *Syānnasti* (somehow the thing does not exist),
- (3) *Syād asti nāsti* (affirmation of existence from one point of view and of non-existence from another),
- (4) *Syādaṣṭavya* (somehow the thing is indescribable),
- (5) *Syādaṣṭi aṣṭavya* (a combination of the first and the fourth forms of predication),
- (6) *Syānnāsti aṣṭavya* (a combination of the second and the fourth forms), and
- (7) *Syādaṣṭi nāsti aṣṭavya* (a combination of the first, second and fourth forms of judgment).

This sevenfold system of predication is called the

Saptabhangi (literally, the seven-branched), and stands in the same relation to philosophy as grammar does to speech.

We shall now proceed to describe the fallacies of the seven kinds of *nayas* (stand-points) enumerated above. These are also seven in number, that is to say one for each *naya*. Taken in the same order as their corresponding *nayas*, they may be described as follows :—

(1) *Naigamābhāsa*, the fallacy of the *Naigama naya*, consists in making an actual division in thought between the general and special properties of things, as for instance to speak of the existence and consciousness of a soul as if they were two separate things.

(2) *Sangrāhābhāsa* occurs when we describe the general properties of a thing as constituting it solely. For instance it is incorrect to maintain that a tree can be constituted by the general qualities common to all trees, since an actual tree will have to be a particular kind of tree, and not the idea of tree-ness in general.

(3) *Vyavahārābhāsa* consists in making a wrong division of species.

(4) *Rijusutrābhāsa* arises when we deny the permanence of things altogether. Those philosophers who hold that there is no “being” but only “becoming” in the world have fallen into this kind of error.

(5) *Śabdābhāsa* occurs when we deal with words without regard to their number, gender, tense, etc. For instance, to take the Hebrew Elohim, which is pluralistic in form, as representing one individual Being would be an error of the *Shabdābhāsa* type.

(6) *Sambhiraḍābhāsa* lies in treating apparently

synonymous words which possess nice distinctions of meaning as if they all meant exactly the same thing. Pride and conceit may be taken to be fairly good instances of words which, if taken to mean exactly the same mental trait, would give rise to this fallacy.

(7) *Evambhutâbhâsa* lies in asserting that the existence of a thing depends on its performance of the particular function with reference to which alone it has been described, as for instance to say that a devotee is non-existent because he is no longer engaged in devotion.

The nature of the *nayas* and the *Saptabhāṅgi* system of predication having been shown, we now proceed to a general consideration of the *Tatvas*.

CHAPTER II.

THE TATTVAS.

The first two of the *tattvas* deal with the nature and enumeration of the eternal realities, elements or substances of nature, and the remaining five with the interaction between two of these substances, namely, soul, or spirit, and matter. There are six simple substances in existence, namely, Spirit, Matter, Time, Space, *Dharma* and *Adharma*. Of these spirit or soul-substance, called *jîva* in Jainism, is to be distinguished from the remaining five, called *ajîva*, on account of the quality of intelligence with which it is endowed and of which the other substances are devoid. A substance is to be distinguished from a body, or thing, inasmuch as the former is a simple element or reality while the latter is a compound of one or more substances or atoms. There may be a partial or total destruction of a body or thing, but no substance can ever be annihilated. Substance is the substrate of qualities which cannot exist apart from it, for instance the quality of fluidity, moisture, and the like only exist in water and cannot be conceived separately from it. It is neither possible to create nor to destroy a substance, which means that there never was a time when the existing substances were not, nor shall they ever cease to be. From another point of view substance is the subject of modifications. Every substance has

its characteristic function, as for instance the special function of *jīva* is to know. Every substance is either atomistic, that is composed of atoms, or is only one, indivisible expanse of existence. *Dharma*, *Adharma* and Space have no parts in their structure, that is to say are non-atomistic, while *jīva*, Matter and Time consist of an infinite number of individuals, atoms and units respectively. There is an infinity of *jīvas* (souls) each of which is an individual in its own self, and possesses the potentiality of perfect or right faith, unlimited knowledge, infinite happiness and absolute power. Its nature is freedom which, when obtained, becomes the source of its great joy. In its modifications, it is the subject of knowledge and enjoyment, or suffering, in varying degree, according to its circumstances. The soul is not possessed of sensible qualities, and cannot be perceived with the senses. It has no permanent form of its own till it attain *nirvāṇa*, when its form becomes fixed once for all and for ever. Like a semi-fluid jelly, it assumes the form of the body in which it might happen to be ensouled for the time being.

Matter is a non-intelligent substance consisting of an infinity of particles or atoms which are eternal. These atoms are possessed of sensible qualities, namely, taste, smell, colour, and *sparsā* *, and sound also arises from their agitation in certain forms. Atoms form the material basis of all kinds of physical bodies from the most *sukshma* (subtle) to the grossest. They also combine with the soul when they obstruct its natural properties, thereby holding it in bondage.

* *Sparsā* means touch which is of eight kinds enumerated on p. 45 *post*.

Time is the cause of continuity and succession. It is of two kinds, *nishchaya* and *vyavahâra*. The former of these is a substance, which makes simple units revolve on themselves, thus giving rise to the idea of progress or change in the same place, that is continuity ; but the latter is only the measure of duration, and depends on the succession of regularly recurring events of a universal type.

Dharma and *Adharma* are the two substances which are helpful in the motion and stationary states of things respectively, the former enabling them to move from place to place and the latter to come to rest from the condition of motion.

Space is the substance which finds room for all other substances and things.

Four of these substances, namely, Time, Space, *Dharma* and *Adharma*, though necessary for the world-process, play no important part in the scheme of spiritual evolution. We shall, therefore, pass on to a consideration of the nature of the interaction between spirit and matter, without stopping to describe the remaining substances any further.

CHAPTER III.

THE NATURE OF KARMA.

When Jesus of Nazareth propounded the proposition*—

“Ye shall know the truth, and the truth shall make you free.”—

His interlocutors failed to understand the nature of freedom which the knowledge of truth was to carry to their hearts. It was their ignorance of the nature of spiritual bondage which prevented them from grasping the true sense of the messianic observation. They looked upon freedom from only the political point of view, and had never thought of the true or spiritual freedom with which religion mainly concerns itself. They had then to be told that freedom signified emancipation from the bondage of sin, but it is not clear whether they fully comprehended the messianic speech even then, for even today it is difficult to believe that the full significance of the terms freedom and bondage has been adequately grasped by the humanity at large. Be this as it may, the important question for us is not whether the interlocutors and followers of Jesus understood his purport or not, but what is the true significance of the terms freedom and bondage in the science of religion?

It is obvious that there is no concrete substance or

* See John, VIII. 32.

thing to correspond to the word sin when used as a noun; the word expresses a pure mental abstraction, and conveys the idea of wrong-doing. The bondage of *sin*, thus, is clearly the thralldom of actions, *i.e.*, *karmas* (actions or deeds), which is to be shaken off in order to bring the state of natural freedom of the soul into manifestation. .

It must be borne in mind that there can be no bondage to pure mental abstractions, or purely wordy concepts; the word signifies some kind of real fetters, not, indeed, consisting of chains of iron, but of a very subtle and invisible material. It is well to know that nothing but force, in some form or other, is capable of holding things in the condition of slavery, and that no kind of force can be conceived apart from a substance or material of some sort. The bondage of sin must, then, be a bondage of matter, and the obtainment of freedom must consequently imply the destruction of bonds and the removal of the particles of foreign matter from the constitution of the soul.

This is precisely what is implied in the theory of transmigration, which, undoubtedly, was well known to and accepted by every rational religion in the past. It is, however, in Jainism alone that we find it placed on a scientific foundation, and though the scriptures of other creeds contain allusions to it, these allusions are nearly always couched in mystic or unintelligible language and are never explained on lines of rational or scientific thought. This is one of the facts which explain the reason why the followers of certain religions, including Christianity, do not now

accept the doctrine of re-birth, and range themselves against the creeds which preach it.

That the theory of transmigration is a truth of philosophy will be readily acknowledged by any one who would study the nature of the soul and of the causes upon which depends its ensoulment in a body of matter. As regards the former, that is the nature of the soul, it is sufficient to state that the qualities of feeling, willing and knowing, which are the special attributes of consciousness, are not to be found in matter, and must, for that reason, be the property of a substance which differs *in toto* from it. The simplicity of the soul is proved by the fact that no one ever feels himself as many, which shows that the subject of knowledge, feeling, perception and memory is not a reality composed of many atoms or parts, but a simple individuality. Soul, then, is a reality which is not indebted to any other substance for its existence, and as such must be deemed to be eternal and uncreate. This amounts to saying that the line of existence of every soul merges in infinity both in the past and the future, so that each and every living being has a history of his own, however much he might be ignorant of the events of his earlier lives in his present incarnation.

In respect of the causes of the ensoulment of a *jīva* in the body of matter, it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, in the absence of a restraining force or body of some kind, must be deemed to be manifested in the fullest degree in its nature. The idea of such a perfect

being descending to inhabit a body of flesh and thereby crippling its natural unlimited perfection, in a number of ways, is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection prior to its present incarnation, and that the existence of some force capable of dragging *jīvas* into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on soul and dragging it into an organism, if not as the action of some kind of matter? It is, therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation.

So far as the nature of matter which is found in union with the soul in its pre-natal state is concerned, it most obviously must be of a very *sūkṣma* (fine) quality, since the fertilized ovum, which, roughly speaking, is the starting point of the life of an organism is itself a very minute, microscopical structure. The body of this fine material, called the *kārmāṇa śarīra* (the body of karmic matter), in the technical language of the Jaina *Siddhānta*, is the cause and instrument of transmigration, and, along with the one called the *aiśvarya* * *śarīra* (body of radiant matter), is a constant

* The *aiśvarya śarīra* is a body of luminous matter, and is a necessary link between the other two bodies of the soul—the *kārmāṇa* and the *audārika* (the body of gross matter). The necessity for a link of this kind is to be found in the fact that the matter of the *kārmāṇa śarīra* is too *sūkṣma* (fine) and that of the *audārika* too gross to allow any direct or immediate interaction between them, and that an intermediate type of matter is required to connect them with each other.

companion of the soul in all its different forms assumed in the course of its evolution in the *samsâra*. Both these bodies undergo changes of form from time to time, thereby leading to different kinds of births; they are destroyed only when *moksha* is attained, which means perfect freedom of the soul from all kinds of matter.

The necessity for the existence of the *kârmâna sharîra* would also become clear by taking into consideration the effect its absence would have on the soul of a dead man, *i.e.*, a disembodied spirit. Obviously the absence of all kinds of limiting and crippling influences would at once enable such a disembodied soul to manifest its natural perfection in the fullest degree, making it the equal of Gods and the enjoyer of the supreme status of *Paramâtman* (godhood) at a stroke. Death, then, instead of being the dreaded foe, as it is considered now, would be the greatest benefactor of all kinds of living beings, and the attainment of supreme bliss, to say nothing of omniscience, omnipotence, and all those other divine qualities and powers which men associate with their gods, would be possible with the greatest ease, not only to every virtuous *jîva*, but to every rogue, rascal and sinner as well. Even the act of murdering a fellow-being would have to be regarded as a highly meritorious deed, and suicide acclaimed as the shortest cut to the heaven of the highest divinity. Dogs and cats and the whole host of creeping things and the like would also, on such a supposition, find their differences of development abolished at a stroke. The path of salvation, too, would no longer consist in Right Faith, Right Knowledge and Right

Conduct, but would lie on the point of the butcher's knife, or through the friendly grave of a cannibal's stomach.

The absurdity of the proposition need not be dilated upon any further; it is a sufficient refutation of the notion that death effects a complete severance between spirit and matter, and shows that the *kārmāna sharira* never leaves the soul till perfection is attained. The question, when was the *kārmāna sharira* formed for the first time?—does not arise; it could only arise on the supposition that a perfectly pure spirit had descended or condescended to enter into bondage, but this has been already seen to be an un-entertainable hypothesis. It follows from this that all the souls now involved in bondage—and their number is infinite—have always been in an impure and imperfect state. There is nothing surprising in this conclusion, for just as gold is found in a mine in an impure condition without any one having ever deposited the pure metal there, so are souls to be taken as having existed in a condition of impurity from all eternity.

The only possible counter-hypothesis of the renewal of bondage by the order of an extra-supreme God is met by the argument that there can be no possible ground for distinction between one pure spirit and another. Since the qualities of substances do not vary to suit individual whims, all pure spirits must possess the same attributes. Hence, there can be no such thing as a God of Gods. On the other hand, if it be said that the supposed extra-supreme being is a pure spirit *plus* some thing else, that would make his being a compounded

organism which experience and observation prove to be liable to disintegration and decay. Furthermore, a perfect God must be presumed to be above longings of every kind, and cannot, therefore, be credited with the unholy desire of imposing fetters of pain and misery on his brethren.

Lastly, when we look into the nature of this extra-supreme deity of modern theology we only discover him to be a personification of *karmic* energy and power. It has been made clear in 'the Key of Knowledge' that the gods and goddesses of the several systems of theology which are flourishing in our midst today are only the personifications² of certain mental abstractions and forces of a psychic or occult type. If the reader has read that book, he would not find it difficult to understand that the following passages disclose the attributes of the *karmic* force, the regulator of the destinies of all kinds of beings involved in the *samsāra*, rather than the qualities of a perfectly blissful being such as a *Siddhātman* (perfect Soul) must necessarily be :—

(1) "I create...evil."—Isaiah, XLV. 7.

(2) "Wherefore I gave them statutes that were not good, and judgments whereby they should not live."—Ezekiel, XX. 25.

(3) "It repented the Lord that he had made man on earth and it grieved him at his heart."—Genesis, VI 6.

(4) "Whosoever slayeth Cain vengeance shall be taken on him sevenfold."—Genesis, IV, 15.

(5) "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."—Deut. V. 9.

* See also 'The Permanent History of Bharata Varsha,' by K. Narayana Iyer.

The following from Al Qur'an also throw considerable light on the situation :--

(1) "Whatever misfortune befalleth you is sent you by God."—Chap. XLII.

(2) "We have created for hell many of the jinns and men."—Chap. XVI. 180.

(3) "He whom God shall cause to err shall have no direction."—Chap. XIII. 33.

(4) "God misleadeth whom he will and whom he will he guideth,"—Chap. XVI. 95.

We could cite many other similar passages from the scriptures, but it would serve no useful purpose to multiply authorities. So far as the Vedas are concerned, they are intelligible only on the hypothesis of a wholesale personification of occult powers and metaphysical abstractions. The Hindu Puraṇas even attribute deception to their godhead, such as his appearing in the form of a beautiful female at the churning of the ocean, where he not only prevented the *asuras* from drinking the nectar of immortality by making them fall in love with his female form, but also immediately slew Rahu, who, perceiving the fraud that was being practised, had managed to secure a draught of the life-giving *amrita* (nectar of life).

None of these attributes are appropriate to the godhead, but they are fully in harmony with the personification of *karma*, as the lord or master of the destinies of living beings. The word *Ishvara*, the popular name of the deity in Hinduism, only signifies, in its literal sense, powerful, able, capable, hence, a lord or master.

It is the attribution of such ungodly ideas of power,

vengeance, and the like, which led Huxley, one of the most thoughtful of scientists, to observe :—

“ In my opinion it is not the quantity, but the quality, of persons among whom the attributes of divinity are distributed, which is the serious matter. If the divine might is associated with no higher ethical attributes than those which obtain among ordinary men; if the divine intelligence is supposed to be so imperfect that it cannot foresee the consequences of its own contrivances; if the supernal powers can become furiously angry with the creatures of their omnipotence and, in their senseless wrath, destroy the innocent along with the guilty; or if they can show themselves to be as easily placated by presents and gross flattery as any oriental or occidental despot; if, in short, they are only stronger than mortal men and no better, then surely, it is time for us to look somewhat closely into their credentials, and to accept none but conclusive evidence of their existence.”—‘Science and Hebrew Tradition,’ p. 258.

The truth of the matter is that the moderns have completely lost sight of the fact that the theological god, or Ishvara, is a pure impersonation of *karma*, and, therefore, feel baffled in the presence of such statements as those already quoted from the Bible and the Qur’an. It is this impersonation of *karmic* power, as the ruler of the world, which stands * in the way of progress by

* If we do not deny the evidence of our senses, we should perceive that not only is there no necessity for the existence of a ruler of the universe, but that the supposition of such a being is also actually calculated to bring us into violent conflict with the dictates of reason and rationalism. The fact that different substances perform different functions ought to open our eyes, and make us pause before making the sweeping assertion that nothing whatever in the world can ever take place without the order of its extra-supreme ruler. What about the free actions of men and other living beings, and the mechanical action of the substances of nature? In respect of the former, it would certainly be unreasonable and sinful in a divine judge to reward or punish living beings when their actions only flow from him, and the latter, that is the mechanical

demoralizing the hearts of men with unholy superstition and awe of his supreme sway, irresistible might and vindictive unforgiving nature.

To revert to the point under consideration, it is now clear that a pure spirit cannot possibly be compelled to re-enter the bondage of 'sin' when once it has attained to perfection, and that the condition of none of the souls now involved in the *samsâra* has ever been that of perfect purity at any time in the past.

action, speaks for itself, and in such a manner as leaves no doubt as to non-interference on the part of any super-human or divine agency with the functions of substances. If it be said that the living beings are left free to do what they like so that their punishment or reward is only merited by them, that robs the supposed ruler of the universe of nearly half the activity that is going on in the world; and in respect of the other half nature stubbornly contests his claim, and obviously on good grounds. This leaves, only the function of a judge to be discharged by the deity on the Judgment Day. But in that case how explain the differences of status and degrees of development in the attributes of the soul now? The nature of all souls being the same, their differences cannot but be due to their own actions in the past. The position then stands thus: the Judgment Day is still far off, yet souls already experience the fruits of their actions! Evidently, then, some 'one' else is acting as a judge already. Thus, there is no need for the postulation of a divine ruler of the universe, and the mechanical action of the force of *karma*, which is now meeting out rewards and punishments to all living beings, is the one and the only judge nature has appointed in this behalf.

CHAPTER IV.

ÂSRAVA.

Âsrava signifies the influx of matter into the constitution of a soul. As *moksha* cannot be attained without the removal of the last particle of matter from the soul, knowledge of the process which causes the inflow of fresh matter and of the means to check it with is a necessity which cannot be exaggerated.

Every action that is performed by a living being in the *samsâra* is always in relation to some kind of matter. Whether we enter into intercourse with the outside world through the *media* of senses, or indulge in mental or moral speculation in the seclusion of our private apartments, or carry on any other kind of activity, in each and every instance we only traffic in matter some of which is being constantly absorbed by the soul. Even when fresh matter does not come from outside, there is always a sufficient amount of it present in the physical organism itself to be absorbed by the soul. Every action opens the door to certain kinds of particles of matter, which may immediately enter into union with the soul, and modify the structures of its two invisible bodies, the *kârmâna* and the *taijasa*. This is the case generally with all kinds of actions. Even when meritorious deeds, short of the natural functioning of pure spirit, are performed, there is no stoppage

of the process of the *karmic* influx ; only the soul then assimilates particles of matter whose fruit is pleasant, instead of those which bear evil consequences. For the difference between virtue and vice is precisely the same as that between a gold and an iron chain ; they both tend to prolong the bondage of the soul, though in one case it is not quite unpleasant, while in the other it may be, and, in the worst cases, actually is, intolerable. The natural functioning (self-contemplation) of pure spirit differs from *punya* (virtue) in so far that while the exercising of the functions of pure spirit does not imply the negativity of the soul in the least degree, and, therefore, is unaccompanied by the *āsrava* of matter, virtuous actions are only calculated to render captivity pleasant and agreeable to the soul. Thus, virtue is as much a cause of bondage as vice from the stand-point of him who aspires for perfect liberation.

Certain types of mental attitude strikingly demonstrate the operation and effect of *āsrava* on the soul. Such, for instance, is the case with mental depression when the soul is literally weighted down by a kind of *sukshma* (fine) particles of matter. The same is the case with excessive grief, a general tendency towards pessimism, and the like. What seems to happen in such cases is that certain kinds of feelings weaken the intensity of the rhythm of the soul, exposing it to the influx of the particles of matter from its physical organism itself. As an oily surface soon becomes covered over with dust, so does the soul attract to itself and is depressed (from *de-down*, and *pressum* to press) by a large number of particles of matter from within its own outer encasement

of flesh. It is to be borne in mind that the soul's association with the outer body of gross matter is not of the same type as that with the *kârmâna sharira*, for while it becomes intimately fused with the particles of finer matter of which that subtle body is made, there is no such fusion in the case of the gross body. The idea of the association of the soul with its three bodies may be partially grasped by likening it to oxygen and the matter of the *kârmâna sharira* to hydrogen which combine together to form water. If we now throw some colouring matter into the liquid, formed by the fusion of hydrogen and oxygen, we should have an idea of the form of the *taijasa sharira*. The position occupied by these two bodies in relation to that of gross matter is something like that which comes into existence by holding the volume, or mass, of coloured liquid in a sponge, so that the liquid saturates every portion of the sponge without actually becoming fused or united with it. There is, however, this important, distinction to be drawn between the sponge and the physical organism that while the former is an independent article, the latter is only organised by the soul which is to become ensouled in it.

To return to the influx of matter into the soul, the idea of *âsrava* through the senses can be easily understood if we put ourselves the question: who feels the sensations of taste, smell, colour, touch and sound which are received through sense-organs? Is it, for instance, the tongue that enjoys the relish of food, or the soul? Obviously, the soul; for if its attention is exclusively engaged elsewhere it is not only not conscious

of the taste of food but may also fail to take conscious cognizance of the quality of eatables put before it. It follows from this that while the bulk of food passes into the stomach through the gullet, some finer particles of its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. Hence, when these relish-particles do not come in contact with the soul it is not cognizant of their presence. The same is the case with the feelings of pain and pleasure and with the bodily sensations in general; these, too, are not felt if the mind is busy elsewhere. These facts unmistakably point to some kind of material *āsrava* with every sensation and feeling. The same conclusion is to be arrived at by a study of certain kinds of mental states, for the process of controlling such passions as anger, greed, and the like, clearly points to the exertion of will on some kind of matter, while their complete eradication means neither more nor less than a complete annihilation of their causes, *i.e.*, the freedom of mind from some kind of foreign material whose presence was responsible for their existence and recurring recrudescence. Whether we regard our passions and emotions as the states of our consciousness or as so many kinds of rhythms of the soul, or in any other way, it is certain that a simple substance like the soul or consciousness can never, by itself, be the basis of so many different kinds of states or rhythms some of which are undoubtedly antagonistic to one another. Hatred and love both, for instance, cannot be the natural functions of the soul, so that if the latter be the normal

state of our consciousness, the former must owe its existence to something else. Matter, the only other substance which enters into interaction with the soul, then, is the substance whose influence is responsible for the abnormal types of emotions and passions. Its fusion with spirit gives rise to disposition, and renders the soul liable to experience different kinds of affections according to the varying circumstances of life. The two opposite types of feelings known as *de-light* (literally, intense lightness) and *de-pression* (mental 'heaviness'), also furnish strong evidence in support of *āsrava*, for the former conveys the idea of the removal of a kind of weight from the soul, while its antithesis, the latter, implies the imposition of some sort of burden on it. Hence, if our language is to be true to nature, we must acknowledge that it is not purely the weight of words, ideas or circumstances which makes us experience the unpleasant feeling known as depression of spirits, nor the cessation or removal thereof which serves as an occasion for delight.

The truth is that when the soul becomes negative in consequence of some ungratified desire, it is exposed to the *āsrava* of matter in a marked degree, and, consequently, feels *de-pressed* in the literal sense of the word. Similarly, when its desires are gratified, or voluntarily abandoned, its condition of negativity comes to an end, and some of the particles of matter, which had flowed in on account of the slackening of the intensity of the rhythm of life, are mechanically dispersed, giving rise to the feeling of *de-light*.

As a result of the foregoing discussion, it may be

stated that *āsrava* always signifies the influx of matter into the substance of the soul, and that the soul remains subject to it so long as the rhythm of life remains slackened by the attitude of receptivity. This attitude of receptivity or negativity, as has been already stated, is due to the influence of desires for material things, for the soul is perfection itself in its natural purity, but the entertainment of desires leads it to depend on the objects thereof, throwing it into an attitude of expectancy and uneasiness. Pure intelligence by nature, the *jīva* is affected by its beliefs, so that the expectation of joy, comfort or help from outside itself instantly impairs its natural buoyancy and strength. It is this condition of expectancy which may be called receptivity or negativity. This harmful attitude, as stated before, is forced on the soul in consequence of its desires for intercourse with, and traffic in, matter from which it expects to derive pleasure, or joy, in some form or other. In reality, however, the soul is perfect and blissful by nature, so that its desires for the enjoyment of matter only betray its ignorance of its own true natural perfection. Thus, any kind of activity, physical, mental or moral, is a cause of *āsrava*, no exception being made even in the case of actions performed carelessly, since they point to the presence of an attitude of carelessness which is quite incompatible with self-consciousness.

The causes of *āsrava* may now be enumerated categorically. They are :—

- (1) *Mithyātva*, i.e., wrong belief or faith,
- (2) *Avirati*, i.e., moral failings,

(3) *Pramâda*, i.e., negligent conduct, or lack of control,

(4) *Kashâya*, or passions, and

(5) *Yoga*, or the general channels of inflow.

Of these, the first class consists of five kinds of *mithyâtva*, namely,

(i) one-sided absolutism, which insists on the absolute accuracy of knowledge obtained from one point of view alone ;

(ii) untrue attribution of a quality to a being or thing ;

(iii) entertainment of doubt about the truth ;

(iv) failure to distinguish between right and wrong ; and

(v) the notion that all religions are equally true.

The second division includes :

(i) *himsâ*, that is, injuring another by thought, word or deed,

(ii) falsehood or perjury,

(iii) theft,

(iv) unchastity, and

(v) attachment to things of the world.

The third category comprises :

(i) reprehensible discourse about the king, state, women and food,

(ii) sense-gratification,

(iii) mild kind of passions,

(iv) sleep, and

(v) gossip.

The *kashâyas* include four different types of anger, pride, deceitfulness and greed, and nine minor

blemishes (*no-kashāyas*), namely, joking, attachment or love, aversion or hatred, grief, fear, disgust and the three kinds of sexual passion peculiar to the three sexes, the male, the female and the neuter. The four types of *kashāyas* are :

(1) *anantānubandhi*, i.e., that which prevents one's acquiring the right faith and stands in the way of true discernment ;

(2) *apratyākhyāna*, or that which prevents the observance of even the minor vows of a house-holder ;

(3) *pratyākhyāna*, which interferes with the observance of the *vratas* (vows) enjoined on a monk ; and

(4) *sanjvalana*, which is of a mild nature, and the last obstacle to the absolute purity of Right Conduct.

Yoga, which means a channel for the inflow of matter, is of three kinds—

(i) *manōyoga*, that is, mental activity, or thought,

(ii) *kāyāyoga*, or bodily actions, and

(iii) *vāchanayoga*, i.e., speech.

These are the main causes of *āsrava*, and, although the sub-heads in this classification may be divided still further, it would serve no useful purpose to describe their minute sub-division here.

CHAPTER V.

BANDHA.

It must be obvious to all thinking minds that every slight contact of matter with spirit does not necessarily imply their fusion, so that all the particles of matter which come in contact with the soul do not necessarily combine with it to cause its bondage. Hence, the Jaina Siddhānta divides bondage into two classes, *sāmprâyika* and *iryâpatha*. Of these, the former signifies the fusion of spirit and matter, and the latter only a momentary contact between them.

The absorption of matter by the soul results in the formation of a compound-personality in which the natural attributes of spirit become suppressed to a greater or less extent, according to the nature and quantity of the particles absorbed. Just as hydrogen and oxygen are deprived of their natural freedom during the period of their fusion in the form of water, so is a soul debarred from the full exercise of its natural attributes while in union with matter ; and just as the separation of hydrogen and oxygen from one another results in restoring to them their natural properties in the fullest degree of manifestation, so does the removal of matter from the constitution of the soul establish it in its natural perfection as a pure spirit. It follows from this that the union of spirit and matter does not imply a

complete annihilation of their natural properties, but only a suspension of their functions, in varying degree, according to the quality and quantity of the material absorbed. Thus, the effect of the fusion of spirit and matter is manifested in the form of a compound-personality which partakes of the nature of both, without actually destroying either. Hence, the *jīva* involved in the cycle of births and deaths manifests something of the nature of both, pure spirit and matter, the quality of omniscience appearing in the form of knowledge dependent on the activity of senses and mind, that of right belief in the form of wrong and absurd notions, of infinite power in the guise of bodily prowess, and of infinite happiness, as sensations of pleasure and pain through the senses. On the other hand, attraction and repulsion, which are the properties of matter, assume the form of attachment and hatred, giving rise to all kinds of emotions and passions, greed, anger and the like. Another effect of the unhappy union between spirit and matter is the liability to death from which pure spirit is perfectly immune, but which, together with its companion, birth, is a constant source of dread to an un-evolved, that is to say, an unemancipated soul. The fusion of spirit and matter also exposes the soul to danger from another quarter from which it enjoys complete immunity as pure spirit. This additional source of trouble consists in the inflow of fresh matter in consequence of the operation of the forces of magnetism, chemical affinity and the like, residing in the material already in union with the soul. As gaseous matter is not liable to combine with the element of earth in its natural purity,

but becomes defiled by it when existing in the condition of water, so, owing to the influence of the material already in combination with it, does the soul become liable to be forced into union with certain types of matter which cannot assail it directly.

We thus observe that the union of soul and matter is simply fraught with evil for the *jīva*, whose condition scarcely differs from that of a man thrown into prison and thereby deprived of his freedom of action. The *kārmāna śharīra* is a sort of self-adjusting prison for the soul and constantly accompanies it through all its incarnations, or births. Subject to modification at the end of each form of life, it is again and again attracted into a new womb, organising, mechanically, the outer encasement of gross matter by the energies inherent within its own form.

Thus the conditioning of the physical body, and of the circumstances depending on that body—descent, family, status, wealth and the like—is the result of the mechanical operation of the force of *karma* stored up in the *kārmāna śharīra*.

This *karmic* force is dealt with by the Jaina *Siddhānta* under the following eight heads :—

- (1) *jñānāvaranīya*, or the knowledge-obstructing group ;
- (2) *darśanāvaranīya*, or the class of forces which interfere with perception ;
- (3) *vedanīya*, i.e., the class of *prakritis* (energies) which determine and regulate the experiencing of pleasure and pain ;
- (4) *mohaniya*, that is to say, the forces which produce delusion ;

(5) *âyuh*, or the *prakritis* which determine the duration of the association of the soul with the body of gross matter ;

(6) *nâma*, or the forces which organise the body and its limbs ;

(7) *gôtra*, or the energies which determine the family, surroundings, position and the like, of individuals ; and

(8) *antarâya*, or the group of forces which interfere with our doing what we should like to do.

As flesh, blood, muscles, bones, marrow and the like are formed from the same food, so are the different kinds of *karmic* energies engendered from the particles of matter absorbed by the soul through *âsrava*.

Of these eight kinds of *karmas*, the first, second, fourth and eighth are called *ghâtia* (lit. that which destroys), because they obstruct the natural qualities of spirit, and the remaining four *aghâtia* (*a*=not+*ghâtia*) because of their not interfering with those attributes. The former are, moreover, regarded as inimical to the *jîva*, because they are the most difficult to be destroyed, while the latter can be burnt up speedily.

We now proceed to describe the number and nature of energies comprised in each of these eight groups of *Karmas*.

I. The *jñānāvarṇiya* class comprises five energies, namely :

(i) that which obscures knowledge derived through the senses (*mati jñāna*) ;

(ii) that which interferes with knowledge based on the interpretation of signs (*śruta jñāna*) ;

- 3 (iii) that which obstructs clairvoyance (*avadhi jñāna*);
 4 (iv) that which debars one from telepathic knowledge (*manah prayaya jñāna*); and
 5 (v) that which prevents omniscience (*kevala jñāna*) from manifesting itself.

II. The *darśanâvaraniya* group consists of the following nine kinds of energy all of which interfere with the perceptive faculties of the soul in different ways:—

- 6 (i) that which debars the soul from seeing with the eye (*chakṣu darśana*);
 7 (ii) that which prevents perception through senses other than sight (*achakṣu darśana*);
 8 (iii) that which obstructs clairvoyant perception (*avadhi darśana*);
 9 (vi) that which prevents the manifestation of *kevala darśana* (full, unqualified perception);
 10 (v) *nidrâ* (sleep);
 11 (vi) *nidrâ-nidrâ* (deep-sleep);
 12 (vii) *prachalâ*, light or restless sleep, like that of a dog;
 13 (viii) *prachalâ-prachalâ*, a more restless form of slumber than the preceding, also a kind of madness; and
 14 (ix) *styânagriiddhi* (somnambulism).

III. The *vedaniya* type comprises two kinds of energies:

- 15 (i) those responsible for pleasurable experiences (*sâtâ vedaniya*), and
 16 (ii) those leading to suffering and pain (*asâtâ vedaniya*).

IV. The *mohaniya* class is sub-divided into—(i) *Darśana mohaniya*, which obstructs right belief.

It is of three kinds :—

- (a) *mithyâtva* which leads to settled wrong beliefs, 17
- (b) *samyaga mithyâtva* which is characterised by a mixture of truth and falsehood, and 18
- (c) *samyak prakriti* or *samyaktva* which signifies blurred faith. In this state the truth is known, but faith is slightly tinged with superstition. 19

(ii) *Châritra mohaniya* which interferes with right conduct. This is of the following twenty-five kinds :—

(a) anger,	} of the <i>anantânubandhi</i> ,	} 20
(b) pride,		
(c) deceit,		
(d) greed,		
	} that is, the intensest type.	} 21
(e) anger,		
(f) pride,		
(g) deceit,		
(h) greed,	} of the <i>apratyâkhyâna</i> ,	} 22
(i) anger,		
(j) pride,		
(k) deceit,		
(l) greed,	} or a very intense type.	} 23
(m) anger,		
(n) pride,		
(o) deceit,		
(p) greed,	} of the <i>pratyâkhyâna</i> ,	} 24
	} that is, intense type.	} 25
	} of the <i>sanjvalana</i> , or mild type.	} 26

Kashâyas.

36	(q) joking,	} No-kashāyas.
37	(r) attachment or love,	
38	(s) aversion,	
39	(t) grief,	
40	(u) fear,	
41	(v) disgust,	
42	(w) sex-passion peculiar to males,	
43	(x) sex-passion peculiar to females, and	
44	(y) sex-passion peculiar to those of the neuter sex.	

V. The *āyur* *karma* group includes four kinds of energies which control and determine the duration of life of the four kinds of beings, namely,

- 45 (i) *devas* (residents of heavens),
- 46 (ii) human beings,
- 47 (iii) lower forms of life belonging to the animal,
vegetable and mineral kingdoms, and
- 48 (iv) denizens of hells.

VI. The *nāma karma* group comprises the following ninety-three kinds of energies, falling under forty-two heads, which are responsible for the formation of the different kinds of bodies and their organs :

(1) *Gati*, or condition of existence, which is of four kinds, namely—

- 49 (i) *manushya* (human),
- 50 (ii) *tiryancha* (lower forms of life, such as animals,
vegetables and the like),
- 51 (iii) *deva* (life in heavens), and
- 52 (iv) *naraka* (the condition of existence as a resident
of hell).

(2) *Jāti*, that is, type, or class, which comprises the following five heads:—

- | | |
|--------------------------------------|----|
| (i) one-sensed beings, | 53 |
| (ii) two-sensed beings, | 54 |
| (iii) three-sensed beings, | 55 |
| (iv) four-sensed beings, and | 56 |
| (v) beings with all the five senses. | 57 |

(3) *Sharīra*, i.e., body, which is of five kinds, viz.,—

- | | |
|--|----|
| (i) <i>audārika</i> , the outer body of gross matter, | 58 |
| (ii) <i>vaikrīyaka</i> , the outer body of <i>devas</i> (residents of heavens) and of those who are the denizens of hells, | 59 |
| (iii) <i>ahāraka</i> , an invisible body of small dimensions, which issues from the forehead of advanced ascetics alone, and enables them to visit the Teacher, if there be one in a distant land, | 60 |

- | | |
|--|----|
| (iv) <i>taijasa</i> , the body of luminous matter, and | 61 |
| (v) <i>kārmāna</i> , the body of <i>karmic</i> energies. | 62 |

(4) *Angopāṅga*, that is, the principal and subsidiary limbs, which are of three kinds—

- | | |
|---|----|
| (i) <i>audārika</i> , i.e., pertaining to the physical body, | 63 |
| (ii) <i>vaikrīyaka</i> , pertaining to the <i>vaikrīyaka śarīra</i> which can become big or small, and can assume any form at will, and | 64 |
| (iii) <i>ahāraka</i> , i.e., pertaining to the <i>ahāraka</i> body. | 65 |

(5) *Nirmāna*, that is, symmetry. 66

(6) *Bandhana*, or union of particles without which it would be impossible for the body to be organised. 67-71

This is of five kinds, corresponding to the five kinds of bodies enumerated above.

72-76 (7) *Sanghâta*, a still closer union of particles than *bandhana*. This is also different for the five different kinds of bodies, hence, of five types.

(8) *Sunsathâna*, or development, which is of six kinds, as follows :—

- 77** (i) *samachaturasra*, i.e., proportionate,
- 78** (ii) *nyagrodha parimandala*, that is, well-developed in the upper parts and ill-formed in the lower,
- 79** (iii) *svâtika*, or well-formed in the lower portion, but stunted in the upper.
- 80** (iv) *kubjaka*, that is, hunch-backed,
- 81** (v) *vâmana*, or dwarfish, and
- 82** (vi) *hundaka*, that is, general mal-formation.

(9) *Sanghanana*, or formation of bony skeleton. This is of the following six kinds, of which only the last three are possible in the present age :—

- 83** (i) *vajra vriṣabha nârâcha*, that is, adamantine, or iron-like formation of bones, their wrappings and nails,
- 84** (ii) *vajra nârâcha*, i.e., iron-like formation of bones and nails, but not of wrappings, or bandages,
- 85** (iii) *nârâcha*, or bones, wrappings, and nails of the ordinary type, that is to say, without adamantine strength,
- 86** (iv) *ardha nârâcha*, that is, no wrappings, but only partially nailed joints,
- 87** (v) *kilaka*, or wholly nailed joints, and

- (vi) *asamprâpta sripatika*, that is, bones strung together by nerves, but not fixed with nails. **88**
- (10) Colour (*varṇa*), which is of five kinds, viz.—
- (i) black, **89**
 - (ii) blue, **90**
 - (iii) red, **91**
 - (iv) yellow, and **92**
 - (v) white. **93**
- (11) Smell (*gandha*), which is either—
- (i) pleasant, or **94**
 - (ii) unpleasant. **95**
- (12) Taste (*rasa*), which is of five kinds, namely—
- (i) pungent, **96**
 - (ii) bitter, **97**
 - (iii) saline, **98**
 - (iv) acid, and **99**
 - (v) sweet. **100**
- (13) Touch (*sparsa*), which falls under eight heads as follows :—
- (i) hard, (ii) soft, (iii) light, (iv) heavy, (v) cold, (vi) hot, (vii) smooth, and (viii) rough. **101-10**
- (14) *Ānupātavi*, which enables the soul to retain during the moments of transition from one life to another the form of its last incarnation. This is of four kinds, corresponding to the four *gatis* (conditions of existence), namely, (i) human, (ii) *deva*, (iii) *nâraka* (pertaining to the residents of hells), and (iv) animal (*tiryancha*). **109-112**
- (15) *Agurulaghu*, which has reference to the weight of matter of which any particular body may be made. Literally, the word *agurulaghu* means neither light nor heavy, hence it has reference to that energy which is **11**

responsible for the manufacturing of the material of the different bodies, which, bulk for bulk, is neither heavy like iron, nor light like cotton-wool.

- 114** (16) *Upaghâta*, by whose operation are formed such organs as are inimical to the very organism to which they belong, *e.g.*, big, bulky belly, long horns, and the like.
- 115** (17) *Paraghâta*, the energy which makes organs which might be used for the destruction of others, such as sharp horns, poisonous fangs, and the like.
- 116** (18) *Âtâpa*, which makes a heat-producing and luminiferous body, such as that of the *prithvikâya jîvas* in the solar orb.
- 117** (19) *Udyôta*, the energy which produces a phosphorescent, that is, luminous, but not heat-producing, organism, *e.g.*, the body of a fire-fly.
- 18-119** (20) *Vihâtyogati*, the energy which enables one to fly, or move through air. It is either *shubha* (graceful) or *ashubha* (the opposite of graceful).
- 120** (21) Breathing (*uchehhvâsa*).
- 121** (22) *Trasa*, which procures birth in the classes of *jîvas* above the one-sensed type.
- 122** (23) *Sthâvara*, which leads to birth in the class of one-sensed *jîvas*.
- 123** (24) *Bâdara*, which produces a body capable of offering resistance to, and of being resisted by, other bodies.
- 124** (25) *Sukshma*, which produces a body incapable of offering resistance to, or of being resisted by, others.
- 125** (26) *Paryâpti*, the power to utilise the particles of

matter for the full development of certain physical and mental faculties. This is of six kinds, namely—

- (a) the power to absorb nourishment,
- (b) the power to build the body from the nourishment absorbed,
- (c) the power to develop physical organs and faculties, including that of sense-perception,
- (d) the power to maintain breathing and circulation of blood,
- (e) the power of speech, and
- (f) the power of discrimination, or thinking, with the help of the physical organ of thought.

(27) *Aparyâpti*, the energy which does not permit the development of any of the six *paryâptis* or powers described under the next preceding head. 126

(28) *Pratyeka*, which appropriates a body to one soul only. 127

(29) *Sâdhârana*, which enables a body to be appropriated by more than one souls. 128

(30) *Sthira*, the energy which retains the various *dhâtus* and *upadhâtus* in their respective positions in the body. The *dhâtus* are juices, blood, flesh, fat, bone, marrow and semen ; and the *upadhâtus*, wind, bile, phlegm, nerves, sinews, skin, and the digestive fire. 129

(31) *Asthira*, the energy which tends to disturb the equilibrium of *dhâtus* and *upadhâtus*. 130

(32) *Śubha-nâma-karma* is a *prakṛiti* which imparts attractiveness to the limbs of the body. 131

(33) *Aśubha-nâma-karma* is the energy which makes the bodily limbs unattractive and offensive to look at. 132

- 133 (34) *Subhaga-nâma-karma* is an energy which makes one the object of love by others.
- 134 (35) *Durbhaga-nâma-karma* acts in the opposite way to the *subhaga prakriti*.
- 135 (36) *Susvara* renders speech agreeable and melodious.
- 136 (37) *Dusvara* makes the voice croaky and unpleasant to hear.
- 137 (38) *Âdeya* imparts radiance and glow to the body.
- 138 (39) *Anâdeya* makes a body devoid of radiance or glow.
- 139 (40) *Yashakîrti* makes one popular in the world.
- 140 (41) *Ayashakîrti* operates in the opposite way, and makes one unpopular.
- 141 (42) *Tirthamkara-nâma-karma* raises one to the supreme status of a *tirthankara* (God).
- 142-143 VII. *Gotra karmas* are of two kinds, that which secures one's birth in a noble, influential or prosperous family (*uchcha gotra*), and that which drags the soul into opposite kinds of surroundings (*nîcha gotra*).
- VIII. *Antarâya karmas* comprise the following five kinds of *karmic* energy :—
- 144 (i) that which interferes with the making of gifts, though we may be willing to do so,
- 145 (ii) that which steps in to deprive us of gain, though we might do all in our power to deserve it,
- 146 (iii) that which prevents one's enjoying things which can be enjoyed only once, such as food,
- 147 (iv) that which interferes in the enjoyment of things which may be enjoyed more than once, such as pictures, and

- (v) lack of effectiveness to accomplish anything, **148**
though we may do our best to succeed.

It will be seen from the above classification of *karma-prakritis* that the total number of energies falling under the eight groups is 148, which exhaust the whole range of *karmas*, though it is possible to divide and sub-divide them still further under many heads. Of these, the number of energies which fall under the description of the *uīma karma* alone is ninety-three, the remaining fifty-five being divided among the other groups. The number of *prakritis* of the *ghâtia karmas* out of these fifty-five is forty-seven, which comprise five of *jñānavarāniya*, nine of *darśanāvarāniyā*, twenty-eight of *mohāniya* and five of *antarāiya*. The remaining eight, along with the ninety-three of the *nāma karma*, are all *aghâtia*, since they do not prevent the natural properties of the soul from becoming manifested. It is these 47 energies of the *ghâtia karmas* which stand in the way of salvation, and debar us from the enjoyment of our natural attributes—omniscience, bliss, and the like.

CHAPTER VI.

SAMVARA.

It is clear from what has been said in the earlier chapters that *karmic* matter flows into the soul with every action, whether mental or physical, and that the fusion of spirit and matter takes place only when the soul is rendered receptive, or negative, in consequence of its desires. It would follow from this that complete freedom can be attained only by checking the continuous activity of mind and body which is the cause of fresh *âsrava*, and by the elimination of the accumulated deposit of *karmic* force from the soul. Hence, the first thing to do is to bring under control the organs of action which act as doorways to the ingress of the enemy. This amounts to saying that perfect control must be put on mind, body and speech, which are the three inlets for the particles of *karmic* matter to enter into the soul. The process of checking the inflow of fresh matter through these doorways is called *saṁvara*, which is of two kinds, namely, (i) *bhāva saṁvara* and (ii) *dravya saṁvara*. The former of these two kinds of *saṁvara* signifies the control of passions, emotions, likes and dislikes, and the latter, i.e., *dravya saṁvara*, the cessation of the influx of the particles of matter.

Now, since passions and emotions only arise by virtue

of unsatisfied desires, he who would bring them under control must begin by renouncing his desires in the first instance. Similarly, since *dravya āsrava** takes place through the doorways of mind, body and speech, the controlling of the unchecked activity of these inlets of *karmas* is equally necessary for the aspirant for release from the bondage of 'sin.' To this end the following rules have been laid down by the omniscient *tirthaṅkaras* for the guidance of their unevolved brethren :—

1. The control of mind, speech and body (*gupti*).
2. The cultivation of the habit of carefulness (*saṁiti*), in respect of the following five particulars :—
 - (a) walking, so as not to injure any living being ;
 - (b) speech, so as not to cause pain to any one by offensive, disagreeable language, or by a careless use of words having a tendency to incite others to violent deeds ;
 - (c) eating, so as not to cause injury to any living being ;
 - (d) handling things—begging bowl, books and the

* *Karmas* are generally dealt with under two heads : (i) *bhāva karmas* and (ii) *dravya karmas*. Of these, *bhāva karmas* signify different kinds of mental states of the soul, and *dravya karmas* the material forces forged in consequence of those mental states. This distinction is also observed in respect of *āsrava*, *bandha*, *saṁvara*, *nirjarā* and *moksha*. We thus have *bhāva āsrava* signifying the condition of receptivity or negativity which is favourable for the influx of matter into the soul, and *dravya āsrava*, the actual inflowing material itself. Similarly, *bhāva bandha*, *bhāva saṁvara*, *bhāva nirjarā* and *bhāva moksha* have reference to mental attitude, and *dravya bandha*, *dravya saṁvara*, *dravya nirjarā* and *dravya moksha* to the physical side of the question.

like, with which there is a great danger of injury to small insects; and

(e) evacuation and disposal of fæces, urine, and the like.

3. The observance of the rules of the *das-lakshana* (consisting of ten rules or commandments) *dharma* (path), viz.—

(a) forgiveness,

(b) humility,

(c) honesty, or straight forwardness,

(d) truthfulness,

(e) purity of mind, i.e., the avoidance of passions,

(f) mercy and control of senses,

(g) *tapa* (asceticism, i.e., the performance of acts of self-denial, in order to bring the pure attributes of the soul into manifestation),

(h) renunciation (the giving of gifts, non-attachment, and the like),

(i) avoidance of greed, and

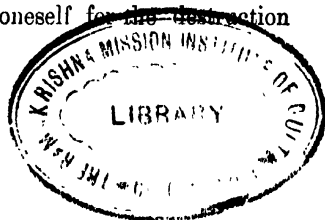
(j) chastity.

4. Constant meditation on the following twelve forms of reflection (*bhāvanâ*):

(i) *Anitya bhāvanâ*.—‘All things are transitory in the world; no condition of existence therein is everlasting; it is useless to be attached to the forms of perishable things they can only cause pain and suffering *dharma* (religion) alone is one’s true friend friends, relations, health, wealth, beauty strength and the like shall all desert one some day; *âtman* alone is *nitya* (eternal); he alone

has to taste the fruit—*sukha* (happiness) and *duḥkha* (misery)—of his actions ; therefore, one's *ātman* alone is the fit object of attachment.'

- (ii) *Aśarāna bhāvanā*.—'None can help the *jīva* in his troubles; he alone has to bear his pain and suffering; friends, relations, wife and children are powerless to combat suffering and disease; *dharma* is the only protector of the helpless; *dharma* enables the *jīva*, by his own power, to surmount all obstacles; therefore, *dharma* should be practised under all circumstances. One should also be devoted to the five kinds of Teachers (*Arhantu*, *Siddha*, *Āchārya*, *Upādhyāya* and *Sādhu*), who preach the true *dharma*.'
- (iii) *Samśāra bhāvanā*.—'Endless is the cycle of transmigration; painful is every form of life; there is no happiness in any of the four conditions of existence; *devas*, human beings, animals and residents of hells are all involved in pain and misery of some kind or other; *moksha* alone is blissful and free from pain; the wise should, therefore, only aspire for *moksha*; all other conditions are temporary and painful.'
- (iv) *Ekatva bhāvanā*.—'Alone does the *jīva* come into the world; alone does he leave it to be re-born elsewhere; alone does he bear the consequences of his *karmas*; therefore, one should bestir oneself for the destruction of *karmas*.'



- (v) *Anyatvâ bhâvanâ*.—‘Soul is distinct from the body ; it is also distinct from one’s wife and child ; at the moment of death it leaves them all—its body, relations, and the like—behind ; when one’s body even is not one’s own, what good is to be had out of regarding any one else as one’s own ? ’
- (vi) *Âsuchî bhâvanâ*.—‘The body is full of foul matter ; it is constantly passing out filth ; if its skin be removed, it would cease to be attractive ; it cannot be purified by unguents and scents ; it is only a store-house of impurities ; fæces, saliva, etc., does it contain ; fool, indeed, is he who allows such a body to become his master ; it is to be treated as a slave.’
- (vii) *Âsrava bhâvanâ*.—‘*Âsrava* is the cause of the influx of *karmas* ; all kinds of evil arise from it ; the wise should know and understand the nature of *âsrava*, and control his conduct.’
- (viii) *Samvara bhâvanâ* (meditation on the nature of *samvara*).
- (ix) *Nirjarâ bhâvanâ* (meditation on the nature of *nirjarâ tattva*).
- (x) *Loka** (universe) *bhâvanâ* (one should meditate

* Meditation on the form of the universe, its principal divisions, and the conditions of life which prevail therein is called the *loka-bhâvanâ*. The infinity of *ākāśa* (space) is divided into two parts, the *lokākāśa* (universe) and the *alokākāśa* (the region beyond the universe). Nothing but pure space is to be found in the

on the form, material, and nature of the three worlds).

- (xi) *Bodhidurlabha bhāvanā*.—‘Difficult is it to acquire the human form; having acquired it, it is difficult to know the truth; having known the truth, it is difficult to have faith in it; having acquired faith in the truth, difficult it is to practise it; therefore, no opportunity should be lost in the acquisition of the Three Jewels (Right Faith, Right Knowledge and Right Conduct).’

alokīkaśa, while the *lokākāśa* contains the remaining five substances, namely, *jīva*, matter, Time, *Dharma* and *Adharma*, without which there can be no universe. The form of the universe (*lokākāśa*) is that of a spindle resting on half of another, and resembles the figure of a man standing with his arms akimbo. The middle part of this man-shaped universe is called the *madhyaloka* (the middle region), the upper the *urdhvaloka* (celestial region) and the lower the *adholoka* (the nether region). The celestial region consists of sixteen heavens on eight storeys, nine upper heavens (*grāiveyakas*), nine *anudishas* and five *anuttaras* (still higher regions of *devas*), with the place of residence of the *Siddhātmanas* at the extreme top. The *madhyaloka* comprises a very large number of continents and seas, with the *Jambu dvīpa*, of which our little earth forms a part, in the centre. Below the *madhyaloka* are the dwellings of certain kinds of beings—*bhavaṇaśīn devas* and others of their type. Below these are the seven hells, one on the top of another, while the lowest part of the universe is called *nigoda*.

As regards the conditions of life which prevail in the different parts of the universe, the *devas* enjoy great felicity which increases the higher we ascend. In the lowest heavens, the *devas* and *devāṅguśas* (wives of *devas*) enjoy long life and co-habit like human beings; they have no bones in their bodies, which are resplendent and shining, and capable of assuming any desired form by the mere force of will. As we rise higher in the celestial region, the method of the gratification of sex-passion becomes less and less gross in

- (xii) *Dharma bhāvanā*.—‘*Dharma* (religion) without mercy is but a form of *mithyātva* (falsehood); *dharma* is the reflection of the divine effulgence of the *âtman*; without *dharma*, *moksha* (freedom) cannot be attained; true *dharma* is the source of life and joy to all living beings; *dharma*, therefore, must be observed in all things.’

5. ‘The endurance, with equanimity and cheerful-form—in some heavens satisfaction resulting from mere contact, in others from perception, conversation, and so forth—till it finally disappear in the *grāiveyakas*, where there are no *devāgnās*.

Longevity also varies in the different heavens, becoming longer and longer as we go up, till the longest *ayuh* in the last *anuttara* comprises no less than thirty-three *saṅgaras* (oceans) of years. The residents of the highest *anuttaras* have only one more earth-life to undergo before final emancipation.

In the *madhyaloka*, human beings are found in different places, in the first two and a half continents which cover the entire region illumined by the Sun. The conditions of life differ in these regions also, owing to the influence of the motion of suns, stars, moons and other heavenly bodies. In some places men enjoy great felicity, almost equalling that of *devas*, while in others, such as our little earth, the conditions of life vary with the periods of time.

As regards the conditions of existence in hells, life is more and more painful as we descend to lower and lower regions. Duration of life also increases proportionately in the lower hells, varying from 10,000 years in the first hell to thirty-three *saṅgaras* in the lowest, i.e., the seventh. The *nigoda* is the place into which fall all those who commit the worst kinds of sins. These are they who may be said to go to the ‘outer darkness,’ in the language of the Bible. Their case is hopeless, and, although they might come out of it again, no one can say how long they might have to remain there. Excruciating pain, extreme misery and unbearable torment at the hands of their neighbours and superiors are the characteristics of existence in hells. The residents of these unhappy regions are all neuter, and spend their time in lamentation and anguish.

ness, of the twenty-two forms of hardship (*pariṣaha*) consequent on (i) hunger, (ii) thirst, (iii) cold, (iv) heat, (v) insect-bite, (vi) nakedness, (vii) disagreeable surroundings, (viii) love for the opposite sex, (ix) pain arising from the duty to be moving about, (x) discomfort caused by the observance of rules as regards sitting or lodging in certain kinds of places, (xi) suffering due to the observance of regulations concerning sleeping, (xii) abuse, (xiii) ill-treatment, (xiv) begging, (xv) disappointment from getting no alms, (xvi) disease, (xvii) thorn-pricks, (xviii) bodily dirt and impurities, (xix) disrespect shown by men, (xx) pride of learning, (xxi) persistence of ignorance, and (xxii) the existence of causes which tend to interfere with faith.

6. Right conduct which includes :—

(a) five kinds of spiritual purity—

- (i) equanimity,
- (ii) penalties for faults arising from inadvertence, or negligence, on account of which one loses equanimity,
- (iii) refraining from *himsā*,
- (iv) control of passions, and
- (v) contemplation of one's own *âtman* ;

and

(b) observance of vows—*ahimsâ*, truthfulness, non-stealing, celibacy and non-attachment to the objects of senses.

In connection with *saṃvara*, it is important to note that a full acquaintance with the subject of *âsava* is necessary to avoid confusion of thought, in reference to the determination of the rules of proper conduct. We have

already dealt with this subject in a general way in the fourth chapter, but as it is of paramount importance to be acquainted with the special causes of specific *karmas*, we shall enter into a more detailed description of them here.

To begin with the group of *karmas* known as the *jñânâvaranîya*, we notice that the energies which fall under this head are all those which are characterised by the property of offering obstruction to knowledge. Their causes, therefore, must be such as have a tendency to obliterate existing knowledge or to obstruct the acquisition of truth. Analysis of these causes would show them to fall under two different heads, namely, the endeavour to hold back, conceal or evade truth, and non-exertion in the right direction for its acquisition. The former comprise all those tendencies of mind which aim at obscuring the real point in issue by evasion, perversion, subterfuge, mysticism, false interpretation, hypocrisy, deceitfulness, misplaced subtlety, and the like ; and the latter, such traits as physical laziness which prevent study and the acquisition of truth. According to the Jaina *Siddhanta*, the following, amongst others, are the main causes of the *jñânâvaranîya* type of *karmas* :--

- (1) maintaining silence born of resentment of hatred, in the presence of one who is imparting true knowledge ;
- (2) knowing the truth and yet excusing oneself, when questioned, on the plea of ignorance ;
- (3) withholding truth under the apprehension that the questioner would become equally wise ;
- (4) interfering with the advancement of truth and learning, or preventing the acquisition of knowledge ;
- (5) condemning the truth when propounded by another ;

- (6) finding fault with truth itself ;
- (7) laziness ;
- (8) indifference to truth ;
- (9) disrespectful attitude towards the Scripture of truth ;
- (10) pride of learning ;
- (11) teaching or preaching falsehood ;
- (12) running down the truly wise ; and
- (13) a general encouragement of falsehood.

There are many other such causes which the reader will have no difficulty in ascertaining for himself. As regards the three higher forms of knowledge, the *avadhi*, the *manahparyāya* and the *kevala jñānas*, they are obstructed by lack of inner concentration of mind due to sensual lust, passions, worry, and the like, since they arise in the consciousness of advanced *munis* (ascetic saints), who become established in the contemplation of their *âtmanas*.

The specific causes of the *darśanāvarāṇi* group of *karmic* forces are those which interfere with the different kinds of perceptive faculties. Kevala *darśana* is the natural function of *jīva dravya*, and arises from the destruction of the *ghātiā karmas*. The causes which obstruct its manifestation, therefore, are all those that give rise to the *ghātiā karmas*. The same is the case, to some extent, with *avadhi darśana* (clairvoyant vision) which also arises from a partial destruction of evil *karmas*. Hence, anger, pride, deceit and greed, which deprive the soul of mental serenity and lead to worry and disquietude of mind, are directly the causes of the obstruction of these two kinds of *darśana* (perception).

Turning to *chakṣu darśana* (vision), its development and functioning are generally prevented by the malformation of the eyes or visual centres of the brain. In either case, it is the clogging of some part of the organic structure which is responsible for the total or partial destruction of vision, while the clogging itself is due to the lodgment of particles of matter in a place where they should not be. Improper exercise of the function of vision ; such as pretending not to see, affecting disgust at the sight of a being or thing, especially when he or it happens to be an object of worship and veneration, and other like deeds which throw the organs of vision into an unnatural, strained or crooked attitude, and thereby allow the incoming particles of matter to find a lodgment in a place not intended for them, are the main causes of a total or partial absence of vision. Besides these, the influence of ' suggestion ' as a general psychological cause of malformation is not to be ignored, and many cases are reported in the records of psychical research in which the sight of painful wounds and the like has occasioned similar conditions in the beholders thereof. Hence, acts such as pulling out the eye-balls of another from their sockets, and then feeling delight at the unhappy condition of the victim of one's fiendish tyranny, are also calculated to deprive one of vision. Delighting in interfering with another's beholding a Jaina saint, preventing him from having access to an object of worship, such as Scripture, from motives of hatred, and the like, are also causes which lead to the loss of vision in a subsequent re-birth, and, may be, in this very life.

Similar considerations also govern *achakṣu darśana*, which means perception with the help of the remaining four senses other than sight.

As regards the different kinds of sleep, it is to be observed that sleep is inconsistent with the nature of soul which is pure consciousness or intelligence, but is forced on it in consequence of its union with matter. Hence, when the soul's union with matter becomes less overpowering in nature, as happens in the case of true *munis* (ascetic saints), sleep, somnolence, and all other forms of stupor which are matters of daily experience to all spiritually undeveloped souls, lose their hold on the *jīva*.

The causes of the different forms of stupor and sleep are various; they are caused by mental worry, passions, and the like, and also by foods which augment somnolence, laziness, and lethargy of body or mind.

We now come to the third group of *karmic* energies, known as *vedanīya*. Bearing in mind what has been said about the power of suggestion and the negative attitude of the soul in connection with the other kinds of *karmas*, it can be readily seen that the causes which give rise to the experiences of pleasure and pain must be as follows :—

- (a) in the case of pleasurable feelings, sympathy, gift (of four kinds, *viz.*, of medicine, food, 'protection' and knowledge), piety, renunciation, purity of mind, speech and body, mercy, tranquillity, and the like, and
- (b) in the case of unhappy experiences, the causing of pain to others and also to one's own self, grief, vain regrets, weeping, and also causing

others to weep, killing or injuring others or oneself, back-biting, abusing, hard-heartedness, terrorising, and all those other forms of action which are opposed to the causes enumerated under the preceding head.

The next group of *karmas* which demands our attention is *mohanīya*, which is of two kinds, *darśana-mohanīya* and *châritra-mohanīya*. The causes of the former kind are, (a) showing disrespect to the *kevali* (the soul who has conquered the four kinds of his *ghâtia karmas*, and has attained to omniscience), (b) finding fault with the Scripture of truth, *i.e.*, the teaching of Jainism, (c) regarding a true *muni* as a charlatan, (d) imputing impiety to the residents of heavens, and (e) treating religion with contempt.

Châritra-mohanīya is caused by such conduct as the failure to control desires and passions, abuse, idle talk, causing pain to another, keeping evil company, grief, delight in injuring others, heartlessness, back-biting, despising virtuous men, and the like. The sex-passion peculiar to women is caused by becoming deeply attached to another man's wife, and by developing habits of thought and traits of character peculiar to women; the male sex-passion by milder forms of anger and greed, by sexual purity, and by having no desire for the embellishment of one's body; and the neuter sex-passion by the intensity of the four kinds of passions (anger, pride, deceit and greed), castration, unnatural gratification of sexual lust, imputation of unchastity to a chaste and virtuous woman, and by madly falling in love with the married spouse of another.

The causes of the specific energies of the four kinds of *âyuk karma* are those which determine the duration of the association of the *taijasa* and the *kârmâṇa sharīras* with the body of gross matter. This depends on the quality of the material of the outer body and on the nature of its association with the other two, and is ultimately traceable to the good or bad *karmas* of the *jîva* himself.

Of the four kinds of *âyuk karma*, the first, namely, *deva âyuk*, depends on the *vaikrīyaka śarīra* of *devas* which results from pure thoughts and actions, such as observance of vows, non-injuring, truthfulness, chastity, non-stealing and non-attachment. According to the Scripture no one who has already engendered the *âyuk karma* of life in hells (*naraka âyuk*) can have sufficient strength of will left to observe the five vows of a Jaina house-holder. The second, *i.e.*, *manushya âyuk*, is the fruit of actions of a middling type, such as partial control of senses, desires, passions, and the like.

The third, or the animal form of life, is forced on the soul in consequence of a slavery to senses, regardless of the means employed for their gratification. Sensual lust, deceit, the preaching of falsehood for procuring livelihood, excessive grief, intense aversion to any particular being or thing, giving free reins to imagination to dwell upon the details of past or expected future experiences of sexual and other kinds of bodily pleasures, and praying for future prosperity to indulge in the delights of senses to the full, are some of the causes that lead to re-birth in the animal kingdom, and determine the longevity of the different types of animal life.

The fourth kind of *âyuh*, i.e., that peculiar to the residents of hells, is the consequence of the worst forms of falsehood, *parigraha* (attachment to the objects of senses), passions, evil thoughts, *hiṃsâ* (injury), and the like.

The duration* of life in the four *gâtis* (conditions of

* To understand the nature of the *âyuh karma*, it is necessary to bear in mind the fact that birth and death are two alternating phases of life of the soul involved in the cycle of transmigration. Neither pure spirit nor matter is, in any sense, liable to suffer death, since the unit of each is a simple, that is to say, indivisible and indestructible substance, and, therefore, not liable to disintegration.

The *kārmāna śarīra* of the *saṃsāri jīva*, which is the product of the union of spirit and matter, is the factor which determines the liability to birth and death, for so long as it exists—and it is only destroyed just prior to the obtainment of final emancipation—it remains liable to changes of form resulting from the processes of inflow of matter into, and of its removal from, the constitution of the soul. Time, the ubiquitous medium of change, aptly called *kāla* (death), because of a change of condition being the essence of death, also tends to bring about a dissolution of form, in consequence of the operation of bodies on one another. Thus, while the bondage of the soul is prolonged by the fresh influx of matter, great changes take place periodically, qualitatively and quantitatively, in the composition and structure of the *kārmāna śarīra*. When the soul's association with its outer body is rendered impossible in consequence of these changes, or from any other cause, it departs from it, and is then said to die. Its death, however, is a signal for a fresh outburst of its organising activities elsewhere, for it is immediately attracted into a new womb, and at once proceeds to organise—mechanically, no doubt—a new outer body for itself. The force which determines the length of the period of the association between the soul and its outermost body is called the *âyuh karma*. This association is liable to come to an end either (1) naturally, as the culmination of the incessant processes of change and readjustment going on internally, or (2) by the separation of the soul from its gross body, in consequence of the impairment or destruction of some vital organ or organs. The distinction between these two

life, *deva*, *manushya*, etc.), is given by the *Siddha Bhagawāns* to vary from less than 48 minutes in the human and *tiryancha* kingdoms to 33 *sāgaras* (oceans)* of years in the highest heaven and the lowest hell. The shortest duration of life in hell is 10,000 years in the first hell, and the same is the shortest duration of *deva-āyuh* in the lowest heaven. There is no premature death in the celestial or nether regions, though the beings belonging to the human and *tiryancha gatis* may die before the exhaustion of their *āyuh karma*.

The causes of the principal *nāma karma prakritis*, broadly speaking, resolve themselves into two general kinds of causes of death lies in the fact that, while the association of the soul with its gross body is rendered impossible in consequence of the changes in the structure of the *kīrmanā sharira* in the one case, in the other it is due to the impairment or destruction of some vital organ of the outermost body itself. Hence, premature death is a possibility of experience where the outermost body is liable to be destroyed accidentally, but not where it enjoys an immunity from accidents, as is the case with the *vaikriyaka* body (of *devas* and residents of hells), the parts of which, as the Scripture shows, immediately join again on being pierced or cut. Those who maintain that no one can die before his time, necessarily deny premature death, but they forget that the force which regulates the natural duration of life necessarily resides in the *kīrmanī śarira*, while an accidental termination of life is the result of forces operating from without. The unconsumed residue of *āyuh karma* is, in cases of accidental death, dissipated at once.

It is also evident from the nature of the *āyuh karma* that the idea of a perpetuation of the physical life is a self-contradictory one. The *āyuh karma* is like a lump of sugar placed in a flowing channel of water, and is bound to be dissolved sooner or later. Nor is it possible to re-inforce a force generated in a past life, for the nucleus of the past is like the effervescence of aerated water which cannot be augmented by any means.

* A very large number.

types, the *śubha* (auspicious) and the *aśubha* (inauspicious). Those of the first kind are pure holy thoughts, straightforwardness, honest behaviour, frankness, candour, fair-dealing, love of truth, and the like; while those of the second are trickery, dishonesty, perversion of truth, falsehood, cunning, keeping false weights and measures, preparing false accounts, making faces, mimicry, prejudice, fanaticism, merriment at the malformation of others, and all other actions of a similar type which imply a distorted frame of body, or mind, or both.

The causes of the *tirthaṃkara nāma karma prakṛiti*, the holiest and most auspicious of all the *śubha* energies of *karma*, are: 1 perfect faith, 2 control of passions, 3 observance of vows, 4 constant meditation on the *tattvas*, 5 fear of re-birth (*samsāra*), 6 unstinted charity, 7 performance of austerities, 8 protection of *munis* (ascetics) engaged in *tapa*, 9 nursing and otherwise tending sick saints, 10 devotion to the omniscient *tirthaṃkara* and reflection on His virtues and attributes, 11-13 reverence for the *ācārya* (Pontiff), the *upādhyāya* (Teacher or Preceptor), 13, reverence for the Scripture, 14 due observance of the six essential rules of conduct [(i) daily meditation, (ii) praise of the 24 *tirthaṃkaras*, (iii) salutation to the Master, (iv) confession of sins, (v) study and (vi) Self-contemplation with a disclaimer of the sense of attachment to the physical body], 15 teaching and preaching the doctrines of Jainism, with a view to remove the darkness of ignorance from the world, and 16 cherishing great love for all true believers.

It is worth while to note that the *nāma karma* is chiefly concerned with the formation of the limbs of the physical

body which is organised by the soul with its own inherent energy. At the end of each form of life a mechanical re-adjusting of the 'liquid' compound consisting of the *jīva* and the matter of its two inner bodies, the *kārmāna* and the *taijasa*, takes place, altering its constitution and the type of its rhythm, in obedience to the influence of the forces stored up in the mass. The resulting form is the seed of the next life, the rhythm of which represents the sum-total of the forces which are to come into play in the body to be organised in the new surroundings to which it is immediately mechanically drawn. The number of these types of rhythm—Plato would have called them 'Ideas'—is 84,00,000, as given in the Scripture. It is the rhythm of the seed-like compound of spirit and matter which, consisting, as it does, of the different kinds of *karmic* energies, is responsible for the formation of the various limbs of the body. Each time that the soul, enshrouded in its two inner coats of matter, enters a new 'womb' suitable for the organisation of a body, it absorbs or attracts to itself, particles of matter which, in consequence of the operation of the different kinds of energies residing in the *kārmāna śarira*, are used for the organizing of the numerous bodily organs. The complexity of the organism is thus due to the complexity of the forces residing in the tiny globule of spirit and matter—the *kārmāna śarira*.

We may now proceed to consider the nature of the causes of the seventh group of *karmas*, namely, *gotra*, which determines the circumstances of life. Obviously the status of the soul, whether high or low,

depends on the status of the family in which it takes its birth; and the birth in a particular family is the consequence of its being drawn to a particular 'womb'—the word is here used in its widest sense including the *upapāda*,* the *garbha*,† and the *sammurachhana*‡ forms—by the mechanical action of its inherent force, the result of its own actions in a past life.

The type of actions which lead to a low status include pride of birth, lineage, descent, beauty, or learning, the insulting of others for their low birth, and the like, also want of respect for the *Deva* (holy *tirthamkara*), *Guru* (spiritual teacher) and *śāstra* (Scripture), and delighting in proclaiming the low status and circumstances of another. The opposite kinds of actions, such as self-abnegation, humility, worship of the true *Deva*, *Guru* and *śāstra*, lead to birth in a high family and happy, prosperous surroundings.

We now come to the eighth and the last group of *karmas*, the *antarāya*. Its causes may be briefly said to consist in those actions of the soul which tend to interfere with the full development of the functions and faculties, as well as with the freedom of action of another. The following are fairly typical of this kind of actions: preventing another from making a gift, robbing others of their success in their enterprise, spoiling and

* *Upapāda* is the method of birth of *devas* and residents of hells, who are born without conception and attain to adolescence at once.

† *Garbha* means conception in consequence of sexual congress.

‡ *Sammurachhana* is the form of birth in which the soul directly attracts particles of matter to itself to organise its body. It is found in those low forms of life in the animal and vegetable kingdoms which are not born after the manner of *garbha*.

marring the enjoyment of another, or depriving him of the opportunity for the full development of his natural powers and functions. The marrying of little children or of young girls to aged men, the misappropriation of charity-funds, neglecting to educate one's children, preventing one's servants and dependents from following the path of true *dharma*, and many other similar acts of omission and commission are also causes which engender the *antarîya karma*. *Virya* or the fifth kind of *antarâya* is also caused by foods which augment laziness and foster lethargy of mind, or body, or both.

The above is a fairly complete list of the specific causes of the different kinds of *karmas*, and although it is possible to carry on the process of analysis still further in the domain of causality, it will serve no useful purpose to analyse these causes still further. It may, however, be pointed out here that many of the actions described as the causes of the different kinds of *karmas* might, at first sight, appear to have little or no causal connection with the energies they are described as engendering, but a careful study of the motives from which they proceed and of the accompanying attitude, or condition, of the soul would at once reveal them to be true to their description. For instance, the reader may well ask what is the causal connection between the act of marrying one's children at an early age and the resultant energy of the *antarâya karma*, but if he would take into consideration the state of the mind of the parent who acts in this manner, he would soon discover that the latter has no idea of the evil consequences which result from the uniting

of little ones in the bonds of matrimony, and is purely guided by what he considers to be conducive to his own pleasure. Thoughtlessness and selfishness, thus, are the causes which lie at the back of this evil practice, and these, undoubtedly, are the signs of soul's negativity, the chief cause of all kinds of weakness. Besides this the form of pleasure which one can possibly derive from marrying one's child at an early age, being purely of a sensual type, and consisting, as it does, in the giving of feasts, the performance of *nautch* and the like, clearly points to the fact that the mind is completely taken up with the gratification of senses.

We thus have soul's negativity coupled with the desire for sense-gratification ; and these combined lead to an influx of material particles which easily find a lodgment in, and tend to clog up, certain parts of the *kârmâna śarīra* upon which depend the organising and functioning of all bodily organs. Now, since the idea and actual sight of little children playing the role of married people is pregnant with the suggestion of the abeyance of sexual function, the inflow of matter takes place in and clogs the very centres which are concerned in the formation, development and proper functioning of the generative organs. The result is that the *antarāya karma* of the third and fourth kinds is generated at once, the consequences of which shall have to be borne by the soul in its present or future life or lives.

This one illustration practically disposes of all other *karma*-engendering actions whose causal connection with the specific energies they give birth to may seem to be too far-fetched or remote. It should also be distinctly

understood that habits play no unimportant part in the operation of the force of *karma*, since an action repeated a number of times has a tendency to become automatic.

Thus, the operation of the law of *karma* is governed by the two following rules, namely, (i) every action affects that part of the *kârmâna śarīra* which corresponds to the physical organ concerned, or involved, in its performance, or in the mental suggestion relating to its performance, and (ii) every repetition leans towards the automatism of habit.

So far as the first of these two rules is concerned, it is not difficult to perceive that the influx of matter should affect the *kârmâna śarīra* in a part corresponding to the physical organ involved in the doing of any particular act, because it is the organ principally concerned in the deed, and, therefore, the only natural seat of influx.

As regards the second rule, also, it is clear that habit implies an unconscious intensification of the impulse to act, and means neither more nor less than the tightening of bonds, though in the case of virtuous deeds every repetition has the effect of making the bondage more and more pleasant.

Those who do not control their passions and evil actions, thus, run the risk of becoming perfect slaves to their sway, and may have to experience consequences which they little dream of in this life.

CHAPTER VII.

NIRJARÂ.

The ceaseless activity of the *samsari* soul, while responsible for its ever-renewing bondage, is also the cause of its constantly changing circumstances. As new particles of matter flow into the *kârmâna śarira*, they ceaselessly modify its constitution, ejecting and displacing those already there.

In this respect the *kârmâna śarira* resembles the surface of a pond fed by a channel in which the processes of inflow and evaporation of water are constantly going on. This mechanical process of 'evaporation' of *karmas* is called *śavipâka nirjarâ*, which means the removal of matter from the *kârmâna śarira* in the ordinary course of things. The other kind, called *avipâka*, is the process of the removal of matter, and the consequent destruction of *karmic* energies, by individual exertion ; and it is this second kind of *nirjarâ* which is the direct cause of *moksha*.

The *avipâka nirjarâ* consists in the performance of *tapa* which literally means heating. As pure gold can be easily separated from alloy by putting the impure compound on fire, so can a *jîva* free himself from the various kinds of *karmas* by *tapa* (asceticism). It should be borne in mind that dependence on any outside agency for the removal of one's *karmic* bonds not only

means so much time wasted, but is also fraught with the most harmful consequences. Our investigation into the nature of the bonds which hold us tight in their grip has revealed the fact that they arise only from our own desires, beliefs, passions and the like, and cannot be destroyed, by any possibility, so long as we do not obtain full control on our own actions. The training of the individual will, then, is the only way to salvation, and it is no exaggeration to say that no one who does not seriously take himself in hand has the least shadow of a chance of acquiring the freedom of Gods.

Tapa is of two kinds, *bâhya*, and *antaranga*, the one signifying the controlling of body, and the other of mind. The former of these consists in the process of self-restraint, and is of the following six kinds :—

- (i) *Anashana*, or fasting, the frequent observance of which is well-calculated to purify the sense-organs, on the one hand, and to lessen the sense of attachment to the objects of bodily enjoyment on the other.
- (ii) *Avamodarya*, or the avoidance of full meals. The habitual practising of this form of self-restraint would go a long way towards eradicating laziness from the system and would impart fresh energy to the mind.
- (iii) *Vrita parisankhyâna*, putting restrictions on begging for food, for instance, taking the vow that nothing would be eaten on a certain day unless it be given by a *râjâ*, or in golden vessels, and so forth.
- (iv) *Râsa parityâga*, or abstaining from one or

more of the six kinds of tasty articles of food, clarified butter, milk, *dahi* (a kind of sour milk), sugar, salt and oil.

- (v) *Bibikta shayyâsana*, or living in unfrequented places, away from the haunts of men ; staying in unoccupied houses, and the like.
- (vi) *Kâyakleśa*, the practising of bodily austerities such as remaining in the sun in summer, standing under a tree in rain, living on the bank of a river in winter, and the like. The object of *kâyakleśa* is to get over the longing for bodily comfort, and to prepare the system to bear the inclemencies of seasons without disquietude of mind.

The practising of these six forms of physical austerities is necessary for perfection in the *antaranga tapa*, which is also of six kinds, *viz.*,

- (i) *Prâyashchitta*, the doing of penance for faults committed through *pramâda* (laziness).
- (ii) *Vinaya* which is of four kinds, *viz.*,
 - (a) *darshana vinaya*, the establishing of mind in right belief, or faith, and showing respect to those who have such belief ;
 - (b) *jñâna vinaya*, observing due respect for those who are endowed with true wisdom, and the acquisition of *jñâna* ;
 - (c) *châritra vinaya*, the observance of the rules of conduct becoming a layman and a *sâdhu* (an ascetic), and the reverence of those who follow these rules ; and
 - (d) *upachâra-vinaya*, behaving with great

respect towards the Scripture of truth, saints and holy personages.

(3) *Vaiyāvṛitya*, serving and attending upon holy saints, and offering them food, books, and the like.

(4) *Svādhyâya*, or the acquisition and spreading of truth with energy. This is of five kinds, viz., (i) reading Scripture, (ii) questioning those more learned than oneself, (iii) meditation, (iv) testing the accuracy of one's own conclusions with those arrived at by great *âchâryas*, and (v) the preaching of truth to others.

(5) *Vyutsarga*, discrimination between the *âtman* and the body.

(6) *Dhyâna*, or contemplation, i.e., the concentration of mind on some object, and, in the highest sense, on the *âtman*.

Of these six kinds of *antaranga tapa*, the last, called *dhyâna*, is the chief cause of *moksha*, so that the remaining five forms of the internal and all the six of the physical austerities are only intended as preparatory steps for its practising. It is to be observed that the desiring *manâs* (mind) is an extremely swift rover, passing from object to object with the rapidity of thought, and the hardest thing to control. Unsteady, full of desires, constantly engrossed in sense-gratification, volatile and unaccustomed to restraint, it is the principal cause of disturbance in the purity of *dhyâna*, and capable of upsetting the determination of all but the most resolute ascetics of indomitable, iron will. The holy *âchâryas* have, therefore, laid down these scientific rules of austerity to bring this most intrepid enemy of mankind under the control of will, so as to enjoy undisturbed contemplation.

Apart from this the analysis of the attitude of pure contemplation would show that its attainment is compatible only with the quiescence of body and mind both. Hence, they both must be taken in hand for ascetic training, and completely subjugated to the aspirant's will. It must be remembered that ascetics do not drop from the sky, but come from the class of laymen, so that when a layman is impressed with the truth of the continuity of life in the future, he begins to reflect on the circumstances of the soul in which it would find itself after the somatic death in this world. Meditation on the nature of the soul and other substances convinces him of the fact that the making or marring of his future is a thing which is entirely his own concern, and that as a sensible man he ought to live the life which is conducive to his spiritual good rather than the life of an animal engrossed in the enjoyment of senses.

Arrived at this conclusion, his mind longs to ascertain what others have said on the subject and to find out if his own conclusions are true. He then takes to the study of Scripture which is the final authority on the subject. His faith in the Word of Truth increases with his insight into the nature of *tattvas*, and he no longer ridicules the descriptions of things and events in the holy *śāstras*. His conduct also becomes characterised by purity of thought, speech and actions, and, finally, when the longing for liberation from the bondage of *samsāra* begins to actuate him intensely from within, he throws off the shackles of worldly attachment, and takes to *tapa*. Thus, no one can become an ascetic without having first undergone the preparatory training enjoined

on the laity, though owing to the fruition of *śubha* (auspicious) *karmas* of a past life, or lives, the course of training may be considerably shortened in particular cases.

Thus, the spiritual training of the soul consists of two sets of rules, one of which apply to the laity and the other to those who have reached the state of *vairāgya* (renunciation of the world). The dynamic power which enables a man to persevere in the observance of these rules lies in the craving of the soul for liberation, and the craving itself is rooted in the knowledge that the life in *samsāra* is full of pain and misery, and that the *âtman*, the true source of immortality and bliss, is to be freed from the bondage of sin before it can manifest its natural attributes in perfection. It must be conceded that so long as the soul depends on any outside agency for the attainment of the highest state of existence known as the status of the *siddhâtman*, it only betrays its inner emptiness and negativity which are a sure sign of failure in the spiritual realm.

Of the rules prescribed for laymen and saints, those suitable for the former are divided into twelve *vratas* (vows) and eleven *pratimâs*, in addition to thirty-five minor directions for general conduct enjoined on every house-holder.

The layman must begin with the avoidance of the five *aticchâtras* (short-comings) of faith, namely, (i) entertainment of doubt after once being convinced of truth, (ii) desire to belong to another faith, (iii) beginning to doubt the efficacy of the Law (*dharma*) in moments of suffering, (iv) praising hypocrites, and (v) constant association with

those known to follow a wrong faith. This will enable him to observe the vows which mark the first stage of Right Conduct. The twelve vows* are :—

- (i) To refrain from killing and destroying. Killing means the forcible separation of the body of gross matter from the two other bodies, the *kârmâna* and the *taijasa*. It is forbidden, because it is the source of pain to the living being concerned, and also because it betrays ignorance of the nature of soul in the destroyer. *Himsâ* is the immediate cause of hard-heartedness, and leads to re-births in hells and to suffering and pain generally. This vow extends to all kinds of killing whether it be done for sport, science (vivisection), dress (skin, feathers, and the like), food, private revenge, religion (sacrifices), comfort (destruction of insects, and the like), as a punishment to evil doers (capital sentence), in self-defence, or for any other purpose. A king who fights in defending his empire, however, does not violate this vow, for his motive is to protect his subjects. The vow also extends to such acts as tying up animals too tightly, beating them mercilessly, cutting their limbs, overloading them or neglecting to feed them

* The first five of these vows are called *anu vratas* (minor or less rigid vows), the next three *guṇa vratas* (*guṇa*=qualities) because they widen the scope of the five *anu vratas*; and the last four *śikṣhā vratas* (study *vratas*) because of their being helpful in study and meditation.

properly. Of the five types of living beings, the one-sensed and the like, a layman is forbidden to kill, or destroy, intentionally, all except the lowest (the one sensed, such as vegetables, herbs, cereals, etc., which are endowed with only the sense of touch).

- (ii) Refraining from falsehood. This vow is transgressed by revealing the secrets of others, false speech, forgery, and the like.
- (iii) Stealing or taking what is not freely given is the subject matter of the third vow. Selling goods not up to sample, employment of false weights and measures, adulteration, counterfeiting, receiving stolen property, employment or encouragement of thieves, and harbouring dacoits are some of the forms of its transgression.
- (iv) Refraining from indulgence in sex-passion. The *muni* is naturally enjoined to practise complete control, since sex-passion is a great enemy of spiritual progress; but the layman only vows to restrict his carnal lust to his married spouse. Artificial gratification, encouraging others in sexual lust, looking lustfully at any woman other than one's own wife, use of aphrodisiac remedies when weak, and the like, constitute a transgression of this vow.
- (v) Putting a limit on one's possessions. This is calculated to lessen the sense of power, pride, and the like.

- (vi) Setting bounds to one's travels. This does not apply to a *muni*, though he is required to avoid luxury in his travelling.
- (vii) Limiting the number of articles of *bhoga* (those which can be enjoyed only once, such as food) and *upabhoga* (which can be enjoyed more than once, such as furniture, clothes, etc.). The object being the control of *نفس* (*nafs*=lower nature), the layman should cheerfully place greater and greater restrictions on his senses, remembering always that the aim of life is the attainment of *moksha*, but not the pursuit of sensual lust.
- (viii) The eighth vow is designed to guard against unnecessary evil befalling others through one's carelessness. One should not hope that some evil should befall another, nor think evil of any one. One should take care not to let oil, milk and other liquid substances lying about uncovered, for flies and other insects get drowned in them and thereby suffer unnecessary pain and loss of life. One should keep as few weapons as possible. The encouraging of another in evil deeds is also prohibited. We should not also fear the loss of any of the good things we have—wealth, friends, health, etc., etc.,—nor imagine that conditions of poverty, disease, ill-luck, and the like are in store for us. Even undue anxiety to get rid of disease, poverty, and other undesirable

conditions is to be avoided. The vow also condemns such deeds as rejoicing at the death of another, approving of another's crime, speaking ill of others, misrepresenting, desiring the death of another to come into his property, or for one's own safety; giving gratuitous advice, lending dangerous weapons, such as guns, fishing tackle, and the like; sheer carelessness of thought, word, and action; drinking, meaningless chit-chat, excessive sleep, talking about things which do not concern one, writing immoral books, selling evil medicines and poisons, buffoonery, abuse, lustful thoughts, sensuality, and all other like thoughts and deeds.

- (ix) The *sâmâyika* vow. It consists in spending a certain amount of time at least once every day in a particular place, reading Scripture, praising the Master, recounting the merits of the *siddhâtman*, repenting of evil deeds, and, in a general way, concentrating the mind on suitable, proper and holy objects of meditation.
- (x) The tenth vow is a severer form of the sixth, and consists in limiting one's movements, at least once a year or so, to one room or, at the most, to one's house. This is transgressed by ordering things from beyond, or by transacting business outside the limits.
- (xi) This vow is a severer form of the ninth.

Prolonged meditation coupled with fasting is its characteristic. The layman should try to spend a whole day, four times in a month, in holy meditation, and should observe fasting on those days.

- (xii) Sharing one's food with some holy monk, or a pious *śrāvaka* (house-holder), and giving him presents of books and other useful articles at least once a year. This implies that one should also eat the same food as is offered to the guest.

In addition to these twelve, there is another vow which a man on the point of death is expected to take. Its object is to be inferred from the following formula in which it is generally worded :

"I vow to abstain from food and drink and fruits and *sopari* (betel-nut) as long as I live."

Terrible and cruel as this last vow may appear to the uninitiated, it is the severest form of austerity, and, therefore, leads to the greatest prosperity in the next life. There is no idea of suicide involved in the operation of this vow, since it is only taken when the last remaining hope of life is given up. At that supreme moment of life, when fate may be said to be trembling in the balance, the successful carrying out of a terrible resolve like this is an ample guarantee of future happiness, for the exertion of will to adhere to its resolve, in the trying moments of a departing life, goes a long way to remove its negativity, and thereby enables the soul to attain to the region of heavens where pain and misery are the least known.

We now come to the eleven *pratimas* which may be described as follows :—

- (i) The worship of the true *deva* (God, *i.e.*, *tirthaṅkara*,) *guru* (preceptor) and *śāstra* (Scripture), and the avoidance of gambling, meat-eating, drinking (wine), adultery, hunting, thieving and debauchery.
- (ii) The keeping of the vows, and the *samādhi-marana* (the last vow taken on death bed).
- (iii) The observance of the *sāmāyika* vow at least three times a day.
- (iv) The observance of the eleventh vow at least four times a month.
- (v) Refraining from eating uncooked vegetables, plucking fruit from a tree, and the like.
- (vi) Abstaining from taking food, etc., as well as from offering it to others after sunset (to avoid accidental destruction of animal life).
- (vii) Sexual purity ; even keeping away from the society of one's own wife, as much as possible, also not decorating one's person.
- (viii) Abstaining from all kinds of occupations and trades.
- (ix) Preparation for *sannyāsa*, which means withdrawing oneself still further from the world, dividing one's property among one's sons or heirs, or making over its management to some other member of the family, and otherwise generally training oneself to bear the hardships incidental to a life of asceticism.

- (x) Practising a still severer form of the last *pratimā*—eating only what is permissible, and that only if offered at mealtimes and without special preparation; refraining even from giving advice on matters relating to family honour and business, and the like.
- (xi) The complete renunciation of the householder's life, retiring into a forest and adopting the rules laid down for the guidance of *munis*.

The thirty-five rules of good conduct enjoined on a Jaina house-holder are fully described in Mr. Warren's 'Jainism,' and may be summed up as follows :—

'He should earn his livelihood by honesty, and follow some kind of business which should not be of an ignoble or degrading nature. He should not undertake to do more than he can perform. The layman should marry to avoid promiscuous indulgence. He should not commit any offence, and avoid deeds which have evil consequences. He should respect wisdom and admire the wise. He should control his desires and passions. He should not live in dangerous or infected places, nor in a country where there is no adequate protection of life or property. He should walk in the footsteps of the wise and the spiritually advanced, and should not keep the company of bad persons. He should not build his house in a place altogether open or too much concealed. He should dress himself simply, and his expenses should be in proportion to his income. He should follow the customs of the locality where he resides unless they involve a violation of the rules of *dharma* (religion). He should

not eat such things as meat, nor take to intoxicants. He should not slander any body, especially the king. He should respect his parents, and avoid giving offence to others by his actions, maintaining and preserving those dependent on him. He should live peacefully, respecting and serving the Master, the Preceptor, the guest and the deserving poor, and observing moderation in all things. He should sympathise with all, but avoid too much intimacy with any. With regard to the four objects of life—*dharma* (virtue), *artha* (wealth), *kâma* (pleasure) and *moksha* (salvation)—he should never allow the higher to be sacrificed for the sake of a lower one. He should daily read the Scripture and observe the rules of life, excelling in right conduct and aspiring to rise higher and higher every day. He should avoid obstinacy and develop a partiality for virtue. His attitude towards religion, philosophy, opinions and beliefs should be that of a critical student, and he should try to solve all the doubts that arise in his own mind’.

If the house-holder would carefully observe these thirty-five rules of conduct, he would come into the possession of the following twenty-one marks which every true gentleman should possess. He would be serious in demeanour, clean as regards both his clothes and person, good-tempered, popular, merciful, afraid of sinning, straightforward, wise, modest, kind, moderate, gentle, careful in speech, sociable, cautious, studious, reverent both to old age and ancient customs, humble, grateful, benevolent, and attentive to business.

By the time that the house-holder becomes steady

in the observance of the above rules of conduct and *pratimās* he is qualified to become a *muni*. The admission into the order of monks is accompanied by the impressive ceremony of *kesha-lochana* which means the pulling out of hair. Perhaps this was intended as a test of the true spirit of *vairāgya*, since the intensity of the feeling of disgust with a purely animal existence and the proper observance of the rules of conduct enjoined on a layman suffice, by themselves, to bring into manifestation, to a fairly appreciable extent, certain of the natural qualities of the soul which enable it to endure pain with a cheerful heart. The intoxicating rhythm of true joy, which is partially felt by a perfect house-holder, is one of such qualities, and suffices to make one immune to almost all kinds of bodily pain.

The *kesha-lochana* over, the house-holder becomes a wanderer, possessing nothing, and dependent for his very subsistence on the charity of others. He may possess nothing of value—neither clothes, nor metal, nor anything else. His conduct must be characterised by the highest degree of self-control, and he should perfect himself in righteousness, mercy, equanimity, renunciation, and all other auspicious qualities of a like nature. His object being the attainment of absolute freedom from the trammels of *saṃsāra*, he neither pays any attention to the taunts or jibes of men, nor to the objects of senses, nor even to the embellishment of his own person. He aims at the perfection of the holiest form of *dhyāna*, the immediate cause of emancipation, and leaves all other things, such as the embellishment of his physical 'prison' and the like, to those who have no desire, or

capacity, to realise the great Ideal of Immortality and Bliss. What the others say or think of him does not worry him; he is indifferent to the vagaries of fortune and the inclemencies of seasons, and steadily pursues the course he has deliberately adopted for escaping from this Vale of Tears. While as a house-holder he had vowed only to spend a certain portion of his time daily in the reading of Scripture and meditation, he now devotes every moment of his life to these holy objects, and brings all his energies to bear on the attainment of pure, undisturbed *dhyāna*. The five great vows which he now takes are similar to those of the layman, but of unbending rigidity.

- (i) His first vow relates to the observance of *ahiṃsā* (non-injury) in the widest sense. The ascetic must try to avoid even injuring the one-sensed form of life to the best of his ability. He must walk along the trodden path, so as to be able to detect the presence of any insects; use only the gentlest form of expression in speech; be careful as to the food that is given him by others; avoid injuring the insects that might have got into his books, etc., and be circumspect in depositing refuse, excretions and the like, so as not to injure any insect's life.
- (ii) The second vow enjoins avoidance of untruth, which means not only the speaking of truth, but also the abstaining from unpleasant or rude speech. There are five special points to be observed in connection with speech. One

should never speak without deliberation, nor in wrath. Speech when the speaker is influenced by greed is to be condemned, and the same is the case when one is moved by fear. To tell a falsehood for fun, or from the desire to return a smart repartee, is also to be avoided.

- (iii) Non-stealing. A monk is required to be exceedingly careful in respect of this *vrata*. He should not even enter any one's house without the permission of the owner, though there be reason to believe that his presence would be welcomed ; nor even use any article belonging to another monk without first obtaining his permission for the purpose.
- (iv) The vow of absolute celibacy. One should not look at the feminine form, nor occupy any seat previously occupied by a woman or by a female animal or an eunuch, nor recall to mind the incidents of any past experience of pleasure in connection with the female sex, nor decorate one's person, nor eat highly seasoned food.
- (v) The vow of renunciation. All liking for pleasant touch, taste, smell, form (beauty), or word (literature), and for all the objects of the five senses, also hatred or loathing for unpleasant objects, must be completely surrendered to the pursuit of the sublime Ideal of the soul.

These are the five great vows of asceticism ; and,

as stated before, they differ in the degree of rigidity from the five similar ones of the layman.

The aim being the attainment of liberation from the liability to repeated births and deaths, the ascetic must ardently and earnestly strive for the emancipation of his soul in every possible way, shunning virtue as much as vice—since they are both instrumental in the prolongation of bondage—and trying all the time to establish himself in the purity of contemplation of his own effulgent *âtman*. It is not to be supposed that the shunning of all kinds of activities of mind, speech and body is tantamount to idleness, pure and simple, or leads to stultification of character, as some unthinking writers have urged. The process of self-contemplation has nothing in common with these two characteristics of ordinary humanity, and implies the realisation of sleepless bliss, infinite perfection, true immortality and perfect freedom from all kinds of ties and bonds. There is no use denying the fact that what we call character means neither more nor less than a resolute frame of mind, though all sorts of evil passions and emotions are also, at times, allowed to be smuggled in under that name. Self-contemplation does not, in any sense, imply the eradication of will, rather, on the contrary, it leads to its development in the highest possible degree, so that if the word character be employed in its true sense, it is only in respect of the *siddhâtman* that it can express its full purport. Nor has the non-performance of virtuous deeds the effect of exposing the *siddhâtman* to blame for not doing good; for the kind of good which flows from the Perfect Ones cannot be equalled by men even in imagination. Men

generally do good by gifts of money, medicine, clothes and the like, which, even when we lose sight of the fact that these things are not always acquired or amassed with a strict regard to the rules of virtue or good conduct, can only go to afford temporary relief to the suffering, or, at best, enable them to stand upon their legs to enter into the struggle for life,—to thrive at the expense of their fellow beings. The good that constantly flows from the being of the Perfect Ones is not to be compared to this kind of human philanthropy ; it is the greatest good which one living being can do to another, and consists in the imparting of the knowledge which would enable each and every soul, who cares to benefit thereby, to attain freedom from all kinds of bonds, and the perfection and joy of Gods. And not only is the knowledge imparted by the Holy Ones the true source of freedom and joy, the example set by Them is even more useful to those who aspire to escape from pain and misery consequent on the four conditions of life, *deva*, *manushya*, *tiryancha*, and *nâraka*. Their holy feet have illumined the Path to the highest height of glory, and we have Their noble example before us to inspire and encourage us in the pursuit of the Ideal. Let no one in his senses call this idleness or stultification of character.

It is true that the *siddhâtman*s do not concern themselves with the affairs of men—neither does the Over-Lord of theology, for the matter of that, else we should not have terrible slaughter of men in wars to say nothing of other calamities which periodically befall mankind—but it is no less true that no righteous request

of any true follower of Theirs ever remains unsatisfied. The explanation of this seemingly inconsistent statement is to be found in the fact that the will of a true believer (he who actually believes that the Holy Ones are possessed of all kinds of perfection, and are now residing at the top of the universe, enjoying the highest form of bliss) is potent enough to attract to itself all kinds of conditions of prosperity, and is also capable of drawing the attention of the higher order of beings (residents of heavens and other kinds of powerful beings) who can grant every wish in the twinkling of an eye.

To revert to the rules of conduct laid down for an ascetic, it is to be observed that he does not adopt the life of hardship under any external compulsion, but from a conviction of its being the only path to perfection and joy. He knows that every weakness overcome is a clear gain, and remains cheerful under the severest trials and mishaps. As he advances steadily along the path, he soon begins to feel the natural delight of his soul, compared with which the ease and pleasure of millionaires and great potentates of the world loses all its fascination in his sight. Onward and onward does he press, making fresh conquests everyday, till the all-illuminating effulgence of *kevala jñāna* bursts on his consciousness from within, on the breaking up of the clouds of ignorance and sin amassed together by the four kinds of his *ghatiā karmas*. The shock of the destruction of the last knot of *karmic* bonds is felt by the Rulers of the heaven-worlds, and they immediately set out to offer worship and adoration to the conquering *jīva*.

Worshipped and adored by *deras* and men, the Conqueror lingers in the world of men till His *aghâtâ karmas* are worked off, when He rises to the top of the universe to reside there, for ever, in the enjoyment of all those divine qualities and attributes which people associate with their Gods.

It would not be amiss to say a few words here about the nature of the 'shock'* which is occasioned by the manifestation of omniscience. It arises from

* The rending of the rocks and the quaking of the earth referred to in Matthew XXVIII, 51 are to be understood as the rending of the 'adamantine' knots of *karma*, and the shock occasioned by their destruction. The true interpretation of the Biblical text in this instance, as in most other instances, is an esoteric one, as explained in *The Key of Knowledge*. It will be observed that the remaining three 'miracles,' namely, the darkening of the sun, the rending of the veil in twain, and the opening up of the graves, said to have occurred at the time of the crucifixion of Jesus, are all to be taken in an esoteric sense. Their true interpretation, however, will be understood and appreciated by those alone who first of all succeed in emancipating their intellect from the clutches of the belief in the supernatural. The intelligent reader might well ask himself, why no one out of the millions of men and women who witnessed these miracles embraced Christianity? On what prop was the temple supported when its wall was rent from top to bottom? Was it ever repaired, and by whom? Why no one ever took the trouble of recording the name of the person who had it repaired, and the year in which the repairs were carried out? What, again, happened to the risen dead whom the graves had given up? Did any one interview them to unravel the mystery of death?—if so with what result? Did the risen dead finally go to their respective homes, and live for the rest of their fresh term of life among men as ordinary citizens do, or were they devoured back by their gaping graves, or re-buried in fresh ones by their astonished brethren of this world? If the reader will only insist on being satisfied on these and other similar points relevant to the matter, he will

the breaking asunder of the *karmic* chains, and the bursting forth of the pure effulgence of Will determined to manifest itself in all its natural splendour. The force of will exerted for the destruction of the *karmic* knot sets up powerful vibrations all round, which, impinging on the finer material of bells and other things in the heaven-world, set them resounding without any visible cause. These are noticed by *devas*, who, ascertaining their cause with the help of the *avadhi jñāna* with which they are endowed from birth, at once proceed to do reverence to the Master. The destruction of the *ghātiā karmas*, it should be pointed out, is accompanied by many kinds of changes in the system of the *muni* who makes a conquest of his lower nature; sense-perception is lost once for all and for ever, nerve currents are straightened out and lose their *jñāna* and *darśana* obstructing crookedness, and the *kārmāna* and *taijasa sharīras* are burnt up to ashes, as it were, though they still retain their form owing to the influence of the remaining four kinds of

not be long in discovering that the Gospel writers were not recording historical world-events, but only facts which take place in the consciousness of every soul at the moment of the crucifixion of the lower self, that is to say when it destroys the last vestige of pride of personality or *ahamkāra*. Then the sun (of *ahamkāra*) is darkened, the veil (which obstructs higher vision) is rent from top to bottom, the rocks are shaken (as already explained), and the graves (memory) give up their dead (knowledge of the past lives of the soul). The metaphor of the graveyard is about the most striking that can be found to describe the faculty of recollection, for the impressions of past events lie buried in memory just as the dead do in a cemetery. It is thus obvious that the authors of the Gospels did not intend to be understood in an historical sense, and that the doctrine of transmigration is an integral part of the religion of the Holy Bible.

karmas. The reason for this is that our nervous system consists of nervous 'threads' which under the influence of the customary forms of activity have become arranged in certain forms, so that when we check the activity of the senses and prevent the mind from wandering in its usual haunts, holding it to a particular point, a kind of strain is produced which tends to unloosen the very structure of nerves and the knots formed by them. If we now persevere in the attitude of concentration for a sufficiently long period of time, these nervous 'threads' would become completely detached from their old groupings, and fall apart. The ascetic, who knows that the natural 'light' of his soul is obscured by the 'bushel' of matter, and knows how to remove the cover, concentrates his mind on those centres of his nervous system which are the least obscured and affected by matter. As he perseveres in concentration on these centres, the nervous 'threads' which enter into the 'warp and woof' of the 'bushel' are loosened and detached from one another, and dispersed in all directions, leaving the effulgence of pure 'Light' free to manifest itself. For this very reason, the liability to sleep, which arises from the preponderance of matter in certain centres of the brain, is also destroyed prior to the attainment of *kevala jñāna*.

Dhyāna, or concentration of mind, thus, is the direct means of the attainment of *moksha*. It not only enables one to purge one's consciousness of all kinds of evil passions and inclinations by preventing the uncontrolled wandering of mind, but also destroys the veil of matter which bars the manifestation of one's

divine powers and attributes—omniscience, bliss and the like. It is, therefore, not surprising that the Scripture should describe it as the sole means of escape from the bondage of *saṃsāra*, and should lay down the most minute instructions for its practising.

CHAPTER VIII.

MOKSHA.

In dealing with the subject of *dhyâna*, it is necessary to bear in mind the fact that it is the one most difficult thing to practise, and that all kinds of mental and bodily distractions have to be overcome before anything approaching steadiness can be acquired by the beginner. It is, therefore, necessary to know the nature of the causes which interfere with the fixity of concentration, and lead to unsteadiness of mind. These causes naturally fall under three different heads, *viz.*,

- (a) those that concern belief, or faith,
- (b) those which spring from the activity of an uncontrolled mind, and
- (c) those that arise from bodily unsteadiness.

In respect of the first kind of these causes of obstruction to *dhyâna*, it is sufficient to point out that no one is likely to apply himself to the practising of holy concentration who is not convinced of the truth. It is, therefore, the first duty of the aspirant after emancipation to acquire the knowledge of truth, which can be done by study and meditation.

For this purpose one should cultivate the habit of thinking for oneself on lines of cause and effect, that is scientifically. Naturally, those whose early training has given them a scientific turn of mind would find it

easier to arrive at the exact truth. The importance of imparting the proper kind of education to little children cannot be overrated for this reason; for while no one whose mind is stuffed with superstition and myth can possibly grasp the truth without unlearning the 'wisdom' that was hammered into his mind in his infancy—and many become too prejudiced against truth to undergo the unwinding process—he who has received the right kind of training has all the advantages which open-mindedness, freedom from bias and high intellectualism combine to put at the service of every true student of nature. No one certainly is at all likely to know the truth who allows prejudice or bigotry to obscure his intellect. Another thing to bear in mind is that knowledge and belief are two different things, and have to be distinguished from one another. Many people profess to believe in a thing, but their actions only show them to be hypocrites, for the test of belief is that it should begin to actuate one from within as far as the circumstances would permit. It is not meant that purity of conduct can be acquired all at once, but that regret is felt at each wrong step taken, and there is a longing to repair the damage done. Self-chastisement and the actual undoing of the injury inflicted upon another are the characteristics of a firm belief, while perfect faith leads to the avoidance of sinful actions altogether.

The causes which interfere with the acquisition of truth may also be briefly pointed out. They are threefold in their nature, and consist in want of respect for the true *deva* (God), the true *guru* (Teacher) and the

true *śāstra* (Scripture) ; for these are the only sources of right knowledge from without, and it requires no great familiarity with logic to predict that he who ridicules any or all of them necessarily denies the truth of their Word, and is thereby debarred from the acquisition of truth. It is also worth while to understand the true functions of these three objects of worship. God is worshipped because He has realised the Ideal of the soul, because He is a living example for every aspiring *jvā*, and because He is the true source of religion ; the *guru* is revered because he imparts true instruction and because without his practical help it would be exceedingly difficult, though not impossible, to tread the thorny path of Self-realisation ; and the claim of the *śāstra* to worship rests on the ground that it is the last resort in case of doubt, and the only authority on matters which fall outside the domain of intellect, such as the description of heavens and hells and the like. The Scripture might, no doubt, appear at times to be in conflict with the conclusions arrived at by modern science, but it is necessary to bear in mind the important fact that the dictum of science on those points on which it conflicts with the Scriptural text is not based on anything approaching the omniscience of the *arhanta*, and is admittedly grounded on nothing more certain than the weight of 'probability'. Above all, the opinion of ill-trained men, and even of scientists formed as the result of the demolition of mysticism and misunderstood theology, is to be accepted with the greatest caution. These gentlemen, finding the dogmatic preaching of certain obscure and incomplete systems of

theology unreasonable and opposed to the healthy voice of common sense, are apt to make sweeping assertions about religion, holding every form of it to be devoid of sense without properly studying the subject. If the seeker after truth would not allow his mind to be swayed by imperfect or inexhaustive research, or one-sided statements of fact, and retain his composure in the midst of the Babel of voices, he would, ere long, discover that there is nothing intrinsically absurd in the Scripture of Truth even in respect of matters not ascertainable with the intellect—descriptions of heavens and hells, the past history of saints and Saviours of mankind and the like. He would find that intellect can neither prove nor disprove the Scriptural text in respect of these matters with conclusive effect, so that he has to fall back upon the testimony of the authors of the Scripture till the manifestation of the *avadhi*, *manah-paryāya*, or *kevala jñāna* puts an end to the controversy by enabling him to directly perceive the truth for himself. The absolute accuracy of the text with regard to all matters determinable by reason is a guarantee of its truthfulness even in respect of those which fall beyond its legitimate province, and suffices to form the basis of faith for the laity. In practice it will be seen that the more the Scriptural text is found to be in agreement with the conclusions of an unbiased mind, the greater is the respect, and, consequently, also, faith, which it will engender in the heart.

The layman should begin by harnessing into service study and meditation which would speedily enable him to discern truth from falsehood, and prevent him from

falling into wrong and unworthy company. He must then adopt the truth the moment it is discovered, and worship the true trinity of God, *guru* and *śâstra* till he can stand on his own legs, that is to say till he can manage to become absorbed in the contemplation of his own *âtman*. Neither the fear of public opinion, the sense of ridicule, nor any other personal or private motive should be allowed to stand in the way of adopting the right faith, or to constitute an excuse for a policy of procrastination, which not only delays and retards one's own progress, but also misleads those others—dependents, friends and the like—who naturally follow one's lead in matters pertaining to religion and morality.

We come now to the second class of causes which interfere with the steadiness of *dhyâna*. These comprise all those tendencies and traits, including passions and emotions, which have their root in desire. Whenever the mind is engrossed in the pursuit of desire, it displays a tendency to wander away after its objects, thus robbing the soul of serenity and peace and the body of ease and restfulness. The remedy for this kind of disturbance consists in the development of the spirit of renunciation, which will engender the state of desirelessness.

The third type of causes of distraction have reference to the unsteadiness of body, and arise from want of control over the bodily limbs, ill-health, the habit of luxury, *i.e.*, inability to bear hardships, and the like. The observance of rules which directly aim at imparting health and strength to the body, and the

avoidance of the habits of luxury would be generally found sufficient to bring the physical tabernacle of gross matter under the control of will, and to render it capable of bearing the constantly increasing strain of trials and hardships involved in the severest forms of self-denial. Food, it should be clearly understood, plays the most important part in the physical training for asceticism, since it directly affects the constitution of the body and the condition of nerves which have to be purified of their grossness before they can respond to the impulses of will in the desired manner. Hence, where impure food is allowed to coarsen the brain and nerves, it is idle to expect any happy results from the practising of *yoga* (asceticism). The aspirant after immortality and bliss must, therefore, make up his mind to exclude, from his daily menu, all those articles which augment the prostration of nerves together with those that do not increase the vitality of the system. Meat and wine, which not only tend to coarsen the nerves, but which also excite unholy passions and desires, at once fall in the category of things to be avoided, and the same is the case with foods that are hot, excessively sour, pungent, putrid, stale, unwholesome and those which become tolerable after a time, such as tobacco, and the like. Cereals, vegetables, fruits and nuts, along with milk and its different preparations (clarified butter, sour-milk, and the like), sugar and certain wholesome condiments, go to build up a healthy body, and being delicious, bland and nutritious in their nature, form the best articles of food. It should also be observed here

that the best results only follow an early attention to the rules of diet and nervous hygiene, and that delay is not advisable in putting them into practice.

Ease of posture (*āsana*) is also necessary for steadiness of *dhyāna*, since no one can remain in an uncomfortable position for a long time. The general rule with regard to posture is that one should stand or sit in such a way as to produce the smallest amount of tension in his system, taking care at the same time not to sacrifice the spirit of austerity for the love of bodily ease.

The following forms of *āsana* have been especially recommended in the Scripture for the people of this age whose nerves and bones are of an inferior type, as compared with those of the ancients: (1) *paryanka* or *padma*, the sitting posture—holding the head, the chest and the neck in a line, with legs crossed, and the gaze steadily fixed on the tip of the nose; and (2) *kharga*, the standing posture with arms held naturally by the sides, but not touching the body, the feet placed at a distance of about two inches from each other and the mind fixed on the point of the nose. If the rules of proper conduct have been regularly observed, the *muni* will acquire the ease of posture with a little practice, and will be able to retain his seat, as long as he pleases, without being disturbed, otherwise he will have to undergo the preparatory course before he can hope to subjugate his body sufficiently to have an easy posture.

The selection of a suitable place for spiritual concentration is also essential for practising *dhyāna*, since external disturbance is a source of distraction. The *yogi* should

avoid those places which are inhabited by cruel, heartless, selfish, irreligious or quarrelsome men, also those dedicated to false gods and goddesses, and resort to those associated with the names of holy *tirthaṅkaras* and saints. The abode of wild beasts, venomous reptiles, and the like must also be avoided as far as possible, for similar reasons.

The next thing to be known is *prāṇāyāma*, which means the controlling of breath, and, through it, of the vital force. *Prāṇāyāma* is very useful for bringing the senses and mind speedily under control, and consists in three steps, *puraka* (inhalation), *kumbhaka* (retention) and *rechaka* (exhalation). *Puraka* signifies taking a full breath, *kumbhaka* holding it in the region of the navel, and *rechaka* exhaling it slowly and evenly. Straining of every kind is to be avoided in practising ascetic *tapas* (austerities), and this is so especially with regard to *prāṇāyāma* which might cause any amount of injury to the system if practised rashly or without due care and caution.

It might be pointed out here that the practising of *prāṇāyāma* is enjoined only in the initial stages of asceticism, when it serves as a useful ally for subduing the senses and mind; it is actually forbidden in the advanced stages of meditation, on the ground that it then interferes with the fixity of mind on the object of contemplation.

When sufficient proficiency is acquired in the practising of *prāṇāyāma*, the next thing to do is to hold the inhaled breath and the mind in the region of the lotus of the heart (the cardiac plexus). The holding of the

mind on a point, called *pratyāhāra*, becomes easy with this practice. There are ten places in the body for mental concentration, *viz.*, (i) the two eyes, (ii) the two ears, (iii) the foremost point of the nose, (iv) forehead, (v) mouth, (vi) navel, (vii) the upper part of the forehead, (viii) heart, (ix) palate, and (x) the place between the two eye-brows.

Pratyāhāra accompanied by meditation is called *dhāraṇā*, which really means the establishing of the object of meditation in the mind. This being accomplished, *dhyāna* becomes steady and may be kept up for any length of time undisturbed. Some kind of meditation, no doubt, is implied in every form of thinking, but the difference between the perfect *dhyāna* of the *muni* and the thought-activity of the ordinary man lies in the fact that while the former is master of his senses, body and mind, and may remain absorbed in meditation for as long a time as he pleases, the latter has never anything more than an unsteady, wavering and feeble current of thought at his command. The result is that while the *yogi* solves the riddle of the universe, and ultimately also establishes his soul in its natural, effulgent purity, the layman remains entangled in the meshes of his *karmas*, however much he might boast of taking a hand in the management of the world.

The instrument which enables the *yogi* to remove the *jñāna*—and *darśana*-obstructing impurities of matter from his system is the point of his highly concentrated *manas* (attention or mind), which derives its energy from an indomitable iron will bent upon the conquest

of *karmas*. The sharp point of this powerful instrument, when applied to the centres of concentration already referred to, begins to pierce the layers of matter which compose the obstructing veil, and in due course of time, the duration of which varies with the energy of will in each individual case, cuts asunder the last knot of *karma*, flooding the individual consciousness with the divine effulgence of omniscience and raising the conquering *jīva* to the supreme and worshipful status of godhood.

Such is the physical process of emancipation which is purely scientific in its nature. As regards the length of time necessary for the realisation of the Ideal, that really depends on the intensity of *dhyāna*, or concentration of mind, so that where the will has acquired the mastery of mind in the fullest possible degree, an *antara-mahurata* (a period of less than 48 minutes) is quite sufficient to destroy the *karmic* bonds, while in other cases it may take millions and millions of years.

Dhyāna, it should be stated, is of four kinds :—

(1) *ārta dhyāna* which is the cause of pain and arises from dwelling on the loss of an object of desire, the association with an undesirable person or thing, bodily suffering, and envy ;

(2) *raudra dhyāna* which implies the absorption of mind in *himsā* and other forms of sin ;

(3) *dharma dhyāna*, that is meditation on the teaching of religion ; and

(4) *śukla dhyāna* or the pure contemplation of one's own *ātman*.

Of these, the first two forms are obviously evil, but

the third leads to great felicity in the future re-birth of the soul (if any), and the last is the direct cause of *moksha*, that is freedom from the bondage of *karmas* and the turmoils of *samsâra*.

Dharma dhyâna consists in thinking on the nature, condition and future prospects and possibilities of the soul, the method of Self-realisation, the form of final release, the attributes of a *siddhâtman*, and the like. The recitation and reading of the holy Scripture and *śâstras*, as well as of the biographies of saints and virtuous laymen, meditation on the different *bhâvanâs* (reflections) and nature of *tattras*—*jîva*, *ajîva* and the like—the worshipping of deified Souls and the reverence of those who have given up the world to lead the life of true asceticism are also forms of the *dharma dhyâna*.

There are the following types of religious meditation (*dharma dhyâna*):—

- (i) *angâ-vichaya*, or meditation with the aid of Scripture,
- (ii) *apâya-vichaya*, that is dwelling on the means for the destruction of *karmas*,
- (iii) *vipâka-vichaya* which means reflecting on the effect of *karmas*, and
- (iv) *saṁsthâna-vichaya*, or reflection on the nature of the universe and the conditions of life prevailing therein.

Both the layman and the ascetic derive material aid from religious meditation (*dharma dhyâna*), which, when intelligently practised, never fails to engender the spirit of true *vairagya* (renunciation) in the soul, and

prepares it for the practising of the *shukla*, i. e., the highest form of *dhyāna*.

Śukla dhyāna, in its purest form, signifies an unbroken contemplation of one's own *âtman*, and cannot be realised so long as the all-illuminating *kevala jñāna* does not arise in the consciousness of the *jīva*. The preparatory course for the realisation of the *śukla dhyāna*, therefore, consists in the two-fold method of concentration and meditation which give rise to the *kevala jñāna* and fix the form of 'thought.'

If the reader would bear in mind the fact that belief is the builder of character and that the essence of the soul is pure intelligence which is influenced by its own beliefs to such an extent that it actually becomes what it believes itself to be, he would not find it difficult to understand that steadiness of mind is not possible without there being a corresponding fixity of belief in the first instance. Hence, belief must first mould the essence of spirit before any permanent results are to be expected. To this end the Scripture enjoins the practising of the following kinds of *dhyāna* in the final stages of asceticism :—

(1) *Pindastha dhyāna* which consists of five *dhârnas* (forms of contemplation) as follows :

(a) *Prithvi dhârnâ*. The *yogi* should imagine a boundless ocean of the size of *madhyaloka*, motionless and noiseless, of the colour of milk, with a huge resplendent lotus of a thousand petals and having a bright yellow pericarp of the height of Mount Meru in its centre. On the top of this pericarp he

should place, in his imagination, a throne of the brightness of moon, and should imagine himself seated on this throne, in a calm and peaceful attitude of mind, firmly established in the belief that his *ātman* is fully capable of destroying the eight kinds of *karmas* which hold him in captivity and bondage.

- (b) *Āgneyi dhârnâ*. When the *prithvi dhârnâ* becomes firmly fixed in the mind, the *yogi* should imagine himself seated as before, and should further imagine a small lotus of sixteen petals in the region of his navel, with the sixteen vowels, अ (a), आ (â), इ (e), ई (î), उ (u), ऊ (û), ऋ (ri), ॠ (rî), ऌ (lri), ॡ (lrî), ए (ai), ऐ (aei), ओ (au), औ (aou), अं (aṅg) and अः (ah), inscribed on its sixteen petals (one on each) and the holy syllable ॐ (the middle part of the word *arhanta अर्हन्त*) on its pericarp, shining like burnished gold. He should then imagine smoke slowly emanating from the upper stroke of the holy syllable (ॐ) and, assuming the form of a flame of fire, scorching and burning up, in the region of the heart, another lotus of eight petals representing the eight kinds of *karmas*. The fire is finally to be imagined as having spread to all parts of the body, surrounding it in the form of a triangle, and reducing it to ashes.
- (c) *Āśvāsani dhârnâ* which consists in the contemplation of powerful winds blowing away

the ashes of the body from the soul, and scattering them about in the four directions.

- (d) *Vārūni dhârnâ*. The *yogi* now imagines a great downpour of rain which washes away the remnants of the ashes of the body from the soul, leaving the latter in the condition of its natural purity, that is as the pure effulgence of intelligence.
- (e) *Tattva-rupavati dhârnâ*. The *yogi* now contemplates his soul as the possessor of all the divine attributes and qualities, having an effulgent 'body' of pure, radiant *will*, free from all kinds of *karmas* and material encasements, and the object of worship and adoration on the part of *devas* and men.

(2) *Padastha dhyâna* which means contemplation with the aid of holy *mantras* (sacred formulas), such as नमो अहंतायं (*namo arhantânam*), and the concentration of mind on the centres of *dhyâna*.

(3) *Rupastha dhyâna* consisting in the contemplation of the holy form of *arhanta* (*tirthamkara*), seated in the celestial pavilion, attended by *Indras* (rulers of *devas* or heavenly kings), of radiant, effulgent glory, spreading peace and joy all round.

(4) *Rupâtita dhyâna*, or meditation on the attributes of the *siddhâtman*. This form of *dhyâna* consists in the contemplation of the pure qualities of the perfect, bodiless Souls accompanied with the belief that he who is engaged in meditation is also endowed with the same attributes.

The above are the different forms of *dhyâna* which

lead to what is called *nirvikalpa samādhi*, the purest form of self-contemplation. In this state the necessity for thinking is replaced by the all-illuminating, all-embracing *kevala jñāna* (omniscience), and the soul directly perceives itself to be the most glorious, the most blissful, the all-knowing and all-powerful being, and becomes absorbed in the enjoyment of its *svabhāvik* (natural) *ānanda*, free from all kinds of impurities and bonds.

We have already sufficiently described the nature of the *pindastha dhyāna*; the *paṇastha* need not be dwelt upon any longer in this book, since a knowledge of Sanskrit is necessary for its practising; but the *rupastha* and the *rupātita* forms of contemplation deserve a word of explanation. Of these, the former, *i.e.*, the *rupastha*, is the form of the *bhakti-mārga*, *par excellence*, since it directly enables the soul to attain to the form and status of God. The form of the *paramātman* is first intellectually determined and then contemplated upon with unwavering fixity of attention, till it become indelibly fixed in the mind. This being accomplished, the ascetic now resorts to the fourth form of *dhyāna*, the *rupātita*, and with its aid transfers the impress of the *paramātman* from his mind to the essence of his *jīva* or soul-substance, which, in obedience to the law—as one thinks so one becomes—itself assumes that very form, manifesting, at the same time, in the fullest degree, the attributes of perfection and divinity arising from the action of the concentrated point of attention on the matter of the nervous centres, as described before. The transference of the conception of *paramātman* from the mind, or intellect, to the soul-substance is beautifully allegorised,

in the Vishnu Purana, as the removal of the embryo of Krishna from the womb of Rohini to that of her co-wife, Devaki, Krishna being the Ideal of Godhood or Perfection for the soul. The idea is that the conception of divinity is first formed in the mind or intellect,* and is thence transferred to the soul-substance which, assuming its form, itself becomes 'Krishna' (God). The same is the explanation of the teaching of the Sveatambra sect of Jains who hold that the last holy *tirthamkara*, Shri Vardhmāna-Mahavira, was first conceived in the womb of a *brahmana* lady and thence transferred to that of Queen Trisala. The *brahmanical* caste being noted for learning, the *brahmana* lady clearly becomes symbolical of intellect in whose womb the '*tirthamkara*' (Godhood) is first conceived.

It will not be out of place here to point out the nature of the trouble which is sure to arise from a concentration of mind on an erroneous, or fanciful, concept of the divine form. Since the intensity of concentration tends to establish the soul-substance in the form of the object of contemplation, he who holds in his mind any ill-shaped, misconceived or distorted image of divinity would be throwing his soul into a wrong mould, the impress of which it would not be an easy matter to destroy.

This is not all, for the requisite degree of the intensity of concentration also is not possible where the

* The intellectual origin of Christos is also recognised by the holy Bible which describes the Messiah as a carpenter's son. Now, since a carpenter's work consists in cutting (analysis) and joining together (synthesis), he is as good a symbol for the intellectual faculty as any that can be thought of.

mind is liable to be stirred or moved in the wrong direction; hence, the manifestation of *kevala jñāna* is out of the question for those who fix their minds on *ku-deva* (false divinity). For instance, the act of contemplation of a dancing 'God' can only result in establishing the soul in a dancing attitude, which, the moment it becomes strongly marked, would interrupt all further concentration of mind in the right direction. The form of divinity is not that of a dancer, nor of a climber of trees; the true godhood is the perfection of the noblest attributes of the soul—peacefulness, tranquillity, renunciation, self-control, equanimity and the like—and must be contemplated as such. The *paramâtman* has nothing to conceal, nor to be ashamed of; He wears neither clothes nor ornaments, nor does He embellish His 'person' otherwise. *Shānta* (full of peace), serene, and self-centred, He sits, unmoving and unmoved, in the contemplation of His own effulgent glory, indifferent to the praises of the *bhāvya* and the abuses of the *abhāvya*. Such is the true object of contemplation which is to be found only in the consecrated *prati-bimbās* (images) of the holy *tirthaṅkaras* in a Jaina Temple.

It may also be pointed out here that those who try to attain the purity of *dhyāna* by dispensing with concentration on the form of the *tirthaṅkara*, are not likely to achieve any happy results. They are like those who try to reach the top of the ladder without the help of its rungs. It is true that constant meditation on the qualities of the *paramâtman*, accompanied with the belief that the same qualities inhere in every *jīva*, goes a long

way towards making one self-conscious, but it is no less true that the full acceptance of the impress of the form of *paramâtman* by the soul-substance, which is necessary to prevent its fickleness and unsteadiness, cannot be secured till the *yogi* knows what that impress is like and the method of transferring it from his mind to the 'liquid' essence of his soul. The knowledge of the form of the *paramâtman* being, thus, a pre-requisite of *moksha*, true *bhakti* cannot be said to begin unless the mind of the devotee is first filled with the divine image. There can be no such thing as falling in love with a being or thing whose very form one has no idea of.

In this connection we may also explain the significance of the word *nirākāra* when used in reference to *paramâtman*. Obviously everything that exists must have some kind of form, so that the word *nirākāra*, if taken in its literal sense, i.e., as devoid of form (*nir*=without, and *ākāra*=form), cannot possibly apply to any existent thing. It is, however, applicable to soul or spirit, firstly, because it has no visible form which may be perceived with the eye, and, secondly, because the *jiva* involved in the cycle of births and deaths has no permanent form of his own. The *paramâtman*, however, differs from the ordinary unemancipated *jiva* in so far as the destruction of all kinds of *karmas* places Him for ever beyond the cycle of re-births, fixing His form also, incidentally, once for all and for ever in the manner described in the tenth chapter of The Key of Knowledge. This form is the noblest form of all, being that of perfect MANHOOD, and the stature of the soul-substance, which on the attainment of complete liberation is freed from

the liability to expansion and contraction in the manner of an unevolved *jiva*, is slightly less than that of the body from which *nirvâna* is attained. Those who might find it difficult to reconcile this view of the Jaina *Siddhânta* with the prevailing notions of the Hindus and others who maintain that *nirvâna* signifies an absorption into the deity—the merging of the drop in the sea—would find it easier to understand the nature of the form of the *siddhâtman* in *moksha* if they would only take the trouble to analyse the idea underlying the notion of absorption. It is no use trying to smother the voice of intellect when it proclaims that two or more existing realities, or individuals, can never be pressed into one; and neither reason nor analogy can ever be found to support the thesis of absolute merger in respect of simple, indivisible entities. The very illustration of the disappearance of the drop in the sea is a sufficient refutation of all such notions; for the sea is an unit only in so far as the word is concerned, not in any other respect, so that the ‘individuality’ of the drops constituting its volume is neither destroyed nor impaired in the least in the process of their supposed merger. It is, no doubt, impossible for us to pick out any particular drop of water from the sea after once dropping it therein, but if our drop were invested with the functions of understanding and speech it would undoubtedly respond to a call from a friend on the shore.

The true idea underlying the analogy, then, is only that of a collection of ‘drops’ enjoying a common status, which is fully in agreement with the Jaina view, according to which the *siddhâtman*s in *nirvâna* enjoy

the status of godhood but retain their individualities separate and distinct from others. Thus, the status is one though there is no limit to the number of individuals acquiring or attaining to it.

We gain nothing by denying the fact that we must have a clear conception of a thing before we can ever hope to acquire it; and the necessity of being scrupulously precise is even greater in the spiritual realm where the soul's aim and ambition are centred round an ideal which it wishes to realise in its own self. It follows from this that the fullest information, rather than a negative description—*neti, neti*, (not this, not this)—concerning the great ideal of perfection and joy, must be insisted upon, at the very outset, by an earnest seeker after *moksha*. Existence, it will be noticed, is not the attribute of anything in nature which is not possessed of a single positive content of knowledge, so that where every conceivable attribute is negated there remains nothing but non-existence to stare the philosopher in the face. If those who insist upon defining an existing being or thing in this negative manner would only analyse the nature of speech, they would not fail to perceive that the converse of rational beings consists in the expression of ideas clearly conceived by the mind, and that it is impossible to have an idea of a thing which is absolutely devoid of all elements of affirmation and certainty. Hence, it is very clear that those who describe the godhead in terms of negation have really no idea of the supreme status which the soul is to attain on obtaining *nirvāna*.

The idea of *moksha* cannot also be clear to the minds of those who look upon the world as an illusion with a

solitary soul as the only reality and the true substratum of life in all forms. For either this all-pervading soul does not stand in need of *moksha*, or is to attain it at some future moment of time ; but in the former case it is impossible to explain the longing of living beings for a taste of true happiness, and in the latter the very possibility of the attainment of perfection and bliss by different individuals is excluded by the hypothesis itself, because where the substratum of individual life is a solitary soul there can be no release except for all living beings at one and the same time. Furthermore, the idea of *moksha* for the individuals, cannot, on such a supposition, possibly mean anything more or less than utter, absolute annihilation of individuality, since the emancipation of the only true soul must be a signal for the *exeunt* of all others.

It is thus evident that no true concept of *moksha* is possible on such a hypothesis, and since the realisation of the great ideal of the soul is not compatible with a vague or inconsistent conception thereof in the mind of the aspiring *jiva*, no one who pins his faith on such a doctrine is likely to reach 'the other shore.' And, so far as practicability, the only true test of utility, is concerned it is evident that no one can be said to have been benefited by the doctrine hitherto, for the one soul is still subject to illusions and there has never been another to be redeemed.

CHAPTER IX.

STAGES ON THE PATH.

From the nature of *moksha* and the means prescribed for its realization it is abundantly clear that the attainment of perfection is the culmination of a graduated course of training which must be followed step by step. The sages have, therefore, divided the path which leads to the Supreme Seat (*nirvâna*) into fourteen stages, each of which represents a particular state of development, condition or phase of the soul, arising from the quiescence, elimination, or partial quiescence and partial elimination of certain energies of *karma*, and the manifestation of those traits and attributes which are held in check by their activity. The names and characteristics of each of these fourteen stages, called *gunasthânas*, may be stated as follows :—

(1) The first stage is called *mithyâtva* which signifies ignorance, the normal condition of all *jîvas* involved in the *saṃsâra*, and is the starting point of spiritual evolution. The consciousness of the soul in this condition is obsessed with gross ignorance, and pure truth is not agreeable to it. Those who pass out of it are the lucky ones who, in consequence of their past good *karmas*, evolve out the desire to find a way to escape from the pain and misery of life in this world. When a man reaches this turning point in his life, he begins to

meditate on the nature of the world and on his own relation with it. This results in a temporary quiescence of the first three energies of *darśanamohaniya karma* (Nos. 17, 18 and 19)* and the *anantānubandhi* type of anger, pride, deceit and greed (Nos. 20, 21, 22 and 23), producing what is called the *prathamopāśama-samyaktva*—a kind of faith which generally subsides, sooner or later, like the effervescence of aerated water. All cases of sudden conversion to truth are due to the quiescence of these seven energies of *karmas*.

The subsequent loss of faith is due to the recrudescence of the *prakṛiti* of any one of the *anantānubandhi kashayās* (anger, pride, deceit and greed) whose destruction or quiescence is related to the manifestation of true insight as cause to its effect.

(2) *Sāsādana* (*sā* = with + *sādana* = exhausted, hence that which is characterised by exhausted faith). This *guṇasthāna* represents the mental state of the soul in the process or act of 'falling' from right faith. Its duration is momentary and does not extend beyond the time actually needed for the fast-slipping faith to be replaced by a false conviction in the mind.

(3) *Misra* (lit. mixed). The consciousness of the *jiva* in this stage is characterised by a hovering between certainty and doubt as to the word of Faith.

This *guṇasthāna* also marks a state of back-sliding from Right Faith, in the first instance, since faith and *mithyātva* can become combined in the consciousness of him alone who has already evolved out proper convictions.

* For a description of the *karma prakṛitis* referred to by numbers in this chapter see pages 39-49 ante.

(4) *Avirata-samyagdrishti*. When the doubts of an individual have been removed by meditation or the instruction of a *guru* (preceptor), he passes on to this stage, and becomes a *samyagdrishti* (true believer); but as he is not yet able to observe any of the vows enjoined on a layman, he is still described as *avirata* (*a*=not + *virata*=a vow). This stage arises when the seven *prakritis* already named have been wholly or partially subdued or destroyed, and denotes the acquisition of Right Faith. Anger, pride, deceit and greed of the *apratyākhyāna* type may be subdued here.

(5) *Dśavirata* (*dśa*=partial + *virata*=vow). The soul now begins to observe some of the rules of Right Conduct with a view to perfect itself. The *pratyākhyāna* type of passions (*kashāyas*) may be controlled in this stage.

(6) *Pramatta virata* (slightly imperfect vows). The *ahāraka sharira prakriti* (No. 60) becomes nascent at this stage which is the first step of life as a *muni*.

(7) *Apramatta virata* (perfect observance of vows). The conduct of the *muni* (ascetic) in this stage is marked by the absence of *pramāda* (negligence).

(8) *Apurva karaṇa* (*apurva*=new + *karaṇa*=thoughts or mental states). The conduct being perfect, so far as the observance of vows is concerned, the *jiva* now applies himself to holy meditation (*śukla dhyāna*.) Some of the *no-kashāyas* are got rid of in this stage.

(9) *Anivṛitti karaṇa* (advanced thought activity). This is a more advanced stage than the preceding one.

(10) *Sukṣma sâmprāya* (*sukṣma*=very slight + *sâmprāya*=conflict, hence struggle to control the *kashāyas* or delusion). Only the slightest form of greed, which

is also fully under control, remains to be eradicated in this stage.

(11) *Upaśāntamoha* (*upaśānta*, from *upaśama*=quiescence+*moha*=delusion). This stage arises from the subsidence of the energies of the *mohaniya karma*.

(12) *Kṣhina moha* (destruction of delusion). Complete eradication of the *mohaniya karma* is the chief characteristic of this stage. It should be pointed out here that the path bifurcates at the end of the seventh stage, one route lying along what is known as *upaśama śreni* (*upaśama*=subsided or quiescent, and *śreni*=flight of steps, hence ascent) and the other along the *kṣhāyaka* (eradivative). The former path finds its culmination in the eleventh stage, that is the total suppression, but not destruction, of the *mohaniya karmas*; but the other which is trodden by those who are not content with the mere subsidence of *karmic* energies, and who, rejecting half measures, proceed by destroying the 'enemy' once for all and for ever, is the high road to *nirvāṇa*. Those who follow it pass directly from the tenth to the twelfth stage, and, acquiring omniscience as the reward of their unyielding, unflinching asceticism, reach the Supreme Seat. The saint who reaches the *upaśānta moha* stage falls back to a lower one, and keeps on travelling backwards and forwards between the first and the eleventh station on the line till he is able to gird up his loins to tread the more trying and difficult *kṣhāyaka* path.

(13) *Sayoga kevali* (*sa*=with, *yoga*, the three channels of activity, i.e., mind, speech and body, and *kevali*=omniscient). This is the stage of *jivana mukti*, characterised

by the total destruction of the four kinds of *ghâtîâ karmas*, but indicating the association with the physical body due to the operation of certain *aghâtîâ prakritis*. Those who evolve out the *tirthamkara prakriti* become the Master (*tirthamkara*) who reveals the true *dharma* (religion). Surrounded by *devas* and men who hie from all quarters to offer Him devotion, the *Tirthamkara* explains the truth in the divine *anakshari** language, which is interpreted into popular speech, for the benefit of the masses, by an advanced disciple and *muni* called *ganadhara*. The truth thus known is called *śruti* (revelation), or *śruta jñāna*, and its absolute accuracy is guaranteed by the faculty of omniscience which does not come into manifestation so long as there remains the least trace of any of the energies of the *mohaniya karma*.

(14) *Ayoga kevali* (*ayoga*, without mind, speech and body, and *kevali*, omniscient). This is the last stage on the Path, and is followed by the soul's ascent to *nirvāna* on the exhaustion of the *aghâtîâ karmas*. The *jiva* who passes this stage is called *siddha*. He has now become fully established in Right Faith, Right Knowledge and Right Conduct, and is freed from

* It is somewhat difficult to give an exact description of the *anakshari* speech; it consists of the powerful, audible vibrations of the *tirthamkara*'s will become omnipotent by the destruction of the *ghâtîâ karmas*. These vibrations impinge on the mind of the congregation in a manner akin to the process of thought-transference of the telepathic type, and are at the time heard by all who understand them in their own tongues. Subsequently they are translated into popular speech and constitute what is called *Āgama* (Scripture). The ordinary mode of conversation is not possible for the *tirthamkara* on account of the changes wrought by *tapa* in His organs of speech.

all kinds of *karmic* impurities and bonds which had hitherto held him in captivity. No longer subject to the *de-pressing* influence of matter, He rises up immediately to the topmost part of the universe to reside there, for ever, in the enjoyment of all those divine attributes which many of us have never even dreamt of. A conqueror in the true sense of the word, He now enjoys, to the full, the fruit of His unflinching fight with His own lower nature. Pure intelligence in essence, He now becomes an embodiment of knowledge by bursting His bonds. Thus, what some people consider to be a stultification of character is really the acquisition of such godly qualities as perfect discernment or faith, infinite knowledge, inexhaustible power and pure unabating joy. The Ideal of absolute Perfection, the *Siddha* becomes the object of worship for all the *bhāvya* (those who have the potentiality to attain *nirvāna*) *jīvas* in the three worlds; and what language can describe the glory of that *siddhātman* the mere contemplation of whose worshipful feet is sufficient to destroy all kinds of *karmas* of His *bhaktas* (devotees)?

To revert to the subject under consideration, it will be observed that the arrangement of the *guṇasthânas* is based not upon any artificial division of the 'path,' but upon the natural effects observable in the being who takes himself scientifically in hand to control his destiny. No serious student of religion stands in need of being told that of all kinds of *tapa* the *antaranga* is the principal cause of emancipation, though the physical control of the bodily functions and organs is also necessary for bringing the wandering *manas* (the organ of desires)

under subjection. It follows from this that the best results can only flow from a system which scientifically deals with the subject of internal *tapa*, and that no method which ignores or minimises the importance of this most important department of self-training can ever be relied upon as a means for escape from the bondage of *karmas*. Applying these observations to the non-Jaina systems of *tapa* (*yoga*), it can be seen at a glance that none of them is possessed of that scientific validity which alone can be depended upon for the realisation of the ideal in view. Indeed, almost all of them in the end leave the aspiring soul in the greatest uncertainty as to the effect of the practices enjoined and the exercises laid down by them; and even the more perfected systems of Hindu *yoga*—*jñāna yoga*, *rāja yoga*, *bhakti yoga*, *hatha yoga* and *karma yoga*—do little more than point out the direction in which lies the way out of the *samsāra*, intersected by paths that certainly do not lead to *nirvāṇa*, but only to the four *gatis*, or conditions, of life. That the unwary traveller needs something more than a mere indication of the direction to pick out the right track is a matter which is not open to dispute; and the importance of accurate scientific knowledge is an absolute necessity where a single false step might prove one's undoing. The Jaina Siddhānta has throughout kept these principles in view in its schematic arrangement of the stages on the journey, and the intelligent tyro is merely required to make himself familiar with the nature of the *karma prakṛitis* to know precisely what to do at any particular moment of time in the course of his onward progress on the Path.

To understand the philosophy underlying the arrangement of the *gunasthānas*, it is necessary to bear in mind the fact that the attainment of every ideal requires

- (i) the determination to know the precise truth, i.e., the proper attitude of enquiry,
- (ii) exact knowledge of the thing to be attained, together with a steady, unchanging belief, or faith, in the possibility of its attainment, and
- (iii) exertion in the right direction, that is the proper conduct.

To put the same thing in the language of the Jaina Siddhānta, Right Faith, Right Knowledge, and Right Conduct are the three jewels which enable their possessor to enter into the holy Abode of Gods. Of these three, Right Faith* precedes Right Knowledge, while

* The word faith, it may be pointed out here, is a somewhat unsuitable equivalent for the '*samyaga darśana*' of the Jaina Siddhānta, though usually employed as such. The idea underlying *samyaga darśana*, described as the cause of *samyaga jñāna*, is that of a proper insight into the nature of things which is necessary for the knowledge of truth. The man who acquires this true insight, or point of view, is characterised by an attitude of mind determined to know the precise truth at all costs, as distinguished from that which may be satisfied with half-truths agreeable to one's preconceived or prejudiced views. This attitude would naturally give rise to right knowledge in due course of time, and would itself arise, as stated in Jaina Philosophy, on the destruction, or quiescence, or partial destruction and partial quiescence of those energies of *karma* which rob the mind of calm, dispassionate judgment. These energies comprise the three kinds of *mithyātva* (Nos. 17-19) and the *anantā-nubandhi* type of the four *kaśaiyas*, anger, pride, deceit and greed (Nos. 20-23). Thus, *samyaga darśana* is as much the natural attribute of the soul as *samyaga jñāna*, and is brought into manifestation by the destruction or loosening of the *karmic* bonds.

So far, however, as faith is concerned, it might signify assent to

Right Conduct is a characteristic of those alone who have almost perfected themselves in wisdom and faith. Hence, the earliest stages of the journey are necessarily those which mark the transition from the state of settled wrong convictions to the acquisition of true faith.

the word of another or firmness of belief. It is acquired either as the result of study or meditation, or under the influence of surroundings, as in the case of parental religion which men generally adopt without enquiry. Knowledge is, however, necessary in either case to keep it from wandering away from rationalism, for faith without knowledge is only a form of fanaticism, incipient or full fledged.

The causal connection between knowledge and faith, therefore, is to be found in the fact that rational faith pre-supposes some sort of intellectual enquiry or investigation, notwithstanding the fact that right knowledge is itself dependent on right faith. The dependence of right knowledge on right faith is evident in respect of those matters at least which fall outside the province of perception and reason; for such knowledge is a matter of testimony, and depends on the word of the Teacher, which cannot be acceptable to those who have yet to evolve out the right faith. It would thus appear that knowledge and faith are to some extent dependent on each other; knowledge leading to right faith in the first instance, and right faith giving rise to right knowledge in the end.

The dependence of right knowledge on right *darsana* implies that no true insight can be had into the nature of things without it. It is not to be supposed that there is no difference whatever between the knowledge of a man endowed with right faith and of him who is involved in *mithyātva*. There is, no doubt, a superficial resemblance between their ideas, to some extent, but that is confined to the surface of things. For instance, they may both know consciousness to be the distinguishing feature of life, but it is the true believer alone who also knows it to be an independent reality, eternal, undying and capable of enjoying the freedom and joy of Gods. This knowledge is not shared by the other man, who is, consequently, debarred from striving to obtain the bliss and blessedness pertaining to divinity, since no one ever tries for that which he does not know or believe to be attainable, or true.

The next thing to be attended to is conduct without which it is not possible to realise the ideal in view. Hence the remaining *gunasthanas* are the landmarks on the path of progress in respect of Right Conduct. The eighth and the ninth stages are also characterised by increased meditation, hence concerned in the advancement of knowledge; but to follow the teaching of the *siddhānta* on the still higher rungs of the ladder, it is necessary to remember that perfection in conduct means neither more nor less than the attainment of the state of desirelessness which is possible only with the complete eradication of all those traits which spring from desire.

Now, desire signifies greed, the immediate cause of deceitfulness. Greed also leads to pride by focussing attention on the physical personality and by augmenting the sense of egoity; and pride and greed combined give birth to anger. Thus, greed is the root of the remaining three forms of *kashāyas* (passions) and the most difficult mental trait to be destroyed. It cannot be eradicated before the twelfth stage for this reason. Omniscience is manifested in the thirteenth stage, while the fourteenth is like an ante-room to *nirvana*. For facility of reference we give the main features of the *gunasthanas* in the accompanying tabulated form.

Main features of the fourteen stages.

Serial number.	Names of <i>gunasthānas</i> .	Characteristics.
1	<i>Mithyātva</i> .	Gross ignorance.
2	<i>Sāsādana</i> .	Vanishing Faith, i.e., the condition of mind while actually falling down from the fourth to the first stage.
3	<i>Misra</i> .	Mixed faith and false belief.
4	<i>Avirata-samyoga-dṛiṣṭi</i> .	Right Faith, unaccompanied by austerities.
5	<i>Deśavirata</i> .	Commencement of Right Conduct.
6	<i>Pramatta</i> .	The formation of the <i>alūraṇa śharira</i> , and observance of vows though tinged with <i>pramāda</i> (carelessness or laziness). This is the first stage of life as a <i>muni</i> , i.e., of homelessness.
7	<i>Apramatta</i> .	Elimination of <i>pramāda</i> , and partial realisation of the <i>svabhāvic ānanda</i> , i.e., joy.
8	<i>Apurva karaṇa</i> .	Noted for the new channels of thought, thrown open by the purification of mind and the quiescence of the elements of disturbance.
9	<i>Anivṛitti karaṇa</i> .	More advanced thought-activity, i.e., meditation.
10	<i>Sukṣma sâmpârāya</i> .	Only very slight greed left to be controlled.
11	<i>Upasânta-môha</i> .	Quiescence of the remaining traces of greed.
12	<i>Kṣina-môha</i> .	Desirelessness, i.e., the complete eradication of greed, hence perfection in Right Conduct.
13	<i>Sayoga-kevali</i> .	Omniscience, hence the perfection of Right Knowledge, and the realisation of the state of <i>jivan-mukti</i> , that is liberation in the embodied state. In the case of Tirthamkaras revelation also takes place in this stage.
14	<i>Ayoga-kevali</i> .	The cessation of the activity of the three <i>yogas</i> , i.e., the channels of <i>asrava</i> . The next step takes one to <i>Nirvāna</i> .

A glance at the above table would suffice to show that the liability to fall back to the earlier stages is completely shaken off only on reaching the state of desirelessness at the twelfth *gunasthāna*, since greed, the mother of the remaining three forms of *kashāyas* and the root of all other minor passions and emotions, is eradicated only at the moment of stepping from the *sukshmasūmprāya* to the *kshīnamoha* state. Other forms of passions and emotions, such as superciliousness, envy and the like, are really the progeny of the four principal *kashāyas* alluded to above, and have not been specifically treated for this reason; they disappear with the drying up of their respective sources. The complete eradication of greed simply means their total destruction and the full manifestation of all the divine attributes and properties of the soul, now become deified by the destruction of its *ghâtîā karmas*.

It only remains to study the working of the diverse *karma prakritis* in respect of their engendering, fruition and elimination. Obviously, all these energies cannot become active at one and same time, since some of them are counterindicated by those of an antagonistic nature which may be in actual play, e.g., one cannot have a human and an animal body at the same time, though a human being may contract the liability to the reborn as an animal, and *vice versa*. Hence, *bandha* does not signify immediate fruition of *karmas*, but only the liability to undergo certain experiences at some future moment of time. This liability is contracted, as already pointed out, in consequence of the fusion of spirit and matter, and remains in abeyance till it find a suitable

opportunity for its operation in consequence of the subsidence of the activity of the particular energies which hold it in check. Thus there are three different aspects of the *karmic* force, namely, *sattā* (potentiality), *bandha* and *udaya* (rising, hence fruition or activity), which have to be taken into account in a systematic treatment of the subject. The following tabular statement will show at a glance at what stage which of the *karma prakritis* are engendered, rendered inactive and destroyed. If the reader would only bear in mind the fact that a *karma prakriti* is not necessarily destroyed when it is rendered inactive, he would not find any difficulty in studying the table, though for fuller explanation he would still have to consult such works as the *Gommata-sāra* which contain a wealth of detailed information on the subject. The figures following the names of the different *karma prakritis* are designed to facilitate study with reference to their enumeration on pp. 39—49 *ante*.

Table showing *sattā*, *bandha* and *udāya* of *karma prakritis*.

1	2	3	4	5	6
Serial number	Name of the <i>guṇas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udāya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
1	<i>Mithyā-tva</i> .	148	16 [1 <i>mithyātva</i> (17). 2 <i>bandaka sansa-thāna</i> (82), 3 <i>napunsaka ve-da</i> (44), 4 <i>nara ka gati</i> (52), 5 <i>narakagātya-nupurvi</i> (111), 6 <i>narakāyuh</i> (48). 7 <i>asampṛāptāsa-rīpātiko san-gluhana</i> (88).	5 [1 <i>mithyātva</i> (17), 2 <i>ātāpa</i> (116), 3 <i>sukshma</i> (124), 4 <i>aparyāpta</i> (126), and 5 <i>sādha-rāna</i> (128)]	<p>Explanation.—Of the total number of <i>karma prakritis</i> there is a potential possibility of only 148 in this <i>guṇasthāna</i>, though the full number is shown in column 3 for facility of calculation. The remaining five which are absent in this stage are:—</p> <ol style="list-style-type: none"> 1. <i>Tirthaṅkara prakriti</i> (141), 2. <i>Akṣiraka śharīra</i> (60), 3. <i>Ahāraka angopāṅga</i> (65), 4. <i>Samyaga mithyātva</i> (18), and 5. <i>Samyaktva prakriti</i> (19). <p>The explanation of their absence is to be found in the fact that the <i>Tirthaṅkara prakriti</i> is engendered by those alone</p>

who seeing a *Tirthankara** are moved by the desire to become like Him, while *akāraka śharira* and *akāraka āṅgapāṅga* are only acquired by *munis* (ascetics), not by those involved in gross ignorance; and *samyaga mithyātva* and *samyaktva* *prakṛiti* are never actually engendered but arise from the quiescence or elimination of *mithyātva*. They represent two different degrees of the intensity of the same force, and indicate, as it were, the less and the least intense forms of *mithyātva* respectively. For this reason they will not be shown in the list of the *bandha prakṛitis*, though they will be enumerated under column 5.

It may also be stated here that these 143 *prakṛitis* are generally shown as 117 in the Jaina books. The explanation of the difference lies in the fact that the five energies of *varṇa* (Nos. 89-93), two of *gandha* (Nos. 94 and 95), five of *rasa* (Nos. 96-100), and eight of *sparsa* (Nos. 101-108) are generally counted as four for facility of reference, while the five kinds of *bandhana* (Nos. 67-71), and the five energies of *saṅghāta* (Nos. 72-76) which are really implied in the five kinds

- | |
|-----------------------------|
| 8 one-sensed type (53), |
| 9 two-sensed type (54), |
| 10 three-sensed type (55), |
| 11 four-sensed type (56), |
| 12 <i>ātāpu</i> (116), |
| 13 <i>sthāvara</i> (122), |
| 14 <i>sādhārana</i> (128), |
| 15 <i>sūkṣma</i> (124) |
| and |
| 16 <i>aparyāpta</i> (126).] |

* The *tirthaṅkara prakṛiti* is also formed in the presence of a *kevali* or *śrūta kevali*. The *kevali* is an omniscient soul though not a *Tirthaṅkara*; and the *śrūta kevali* is the all-knowing being whose comprehensive knowledge is derived from the Scripture.

Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*--(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
					<p>of <i>śarīra nāma karma</i> (Nos. 58-62) are left out of enumeration altogether. We thus have 143-26=117.</p> <p>The duration of this <i>guṇasthāna</i> is beginningless but terminable in the case of those who attain <i>nirvāṇa</i>, but both beginningless and interminable for those who are not to reach the Supreme Seat. In respect of the progress and 'fall' of the first kind of souls, it has, both a beginning and an end.</p> <p>The effect of the successful conquest of the first stage, the stronghold of ignorance, as is evident from the nature of the <i>prakritis</i> rendered inactive and of those that are not engendered afresh, is that the soul can no longer descend into hell, nor be re-born among the four-sensed</p>

or still lower beings, unless the liability to rebirth in hell or in the class of the four-sensed or still lower beings is contracted before the destruction of *mith-yātra*.

It is to be observed that the cause of a re-birth in any particular hell lies in the assimilation of particles of matter having a peculiar affinity to its soil, and the assimilation itself is due to the negativity of the soul ignorant of its true nature and existence independently of the body. It follows from this that no one who *actually* believes in the theory of re-birth and in the divine nature of his own soul can possibly be re-born in hells, even though he may not have a human or *deva* birth in his next incarnation. This is subject to the observation that the liability to be reborn in hell, as already pointed out, is not contracted before the dawn of proper discernment, though even in such cases the acquisition of the right faith will prevent a soul from descending into the lowest hells and from the worst forms of torment, and will also considerably shorten the period of its sojourn in those regions of suffering and pain.

Table showing *sattá*, *bandha* and *udaya* of *karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunasthāna</i> .	<i>Sattá</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
2	<i>Sāsādana</i> .	148-3	25	9	
	[1 <i>Tīrthān-kara prakriti</i> , No. 141.		[1-4 Anger, pride, deceit and greed of the <i>anantānubandhi</i> type (Nos. 20-23).	[1-4 Anger, pride, deceit and greed of the <i>anantānubandhi</i> type (Nos. 20-23).	
	2 <i>abāruka śharīra</i> , No. 60, and		5 <i>styāgrīddhi</i> (No. 14),	5-8 One-sensed to four-sensed classes of beings (Nos. 53-56).	
	3 <i>ahāraka angopānga</i> , No. 65.]		6 <i>nīdrā-nīdrā</i> (No. 11),		
			7 <i>prachalāpachala</i> (No. 13),		
			8 <i>durbhaga</i> (No. 134),	and	
			9 <i>duhsuvara</i> (No. 136),	9 <i>Sthāvara</i> (No. 122).]	

Explanation.—Deducting the number of energies which are not engendered afresh in the preceding *gunasthāna* from the total number 117, we get 101 as the number of those which can be engendered afresh in this stage. The number of *udaya prakritis* similarly should be 117-5=112; but as the *narakagatyānu-purvi* does not become active in this stage, the number of those that become ripe for fruition is only 111. The explanation of the fact that 25 energies are shown in this *gunasthāna* under column 4 although it marks a retrograde step, lies in the fact that the soul in passing into the fourth from the first stage shakes off the liability to a *bandha* of 41 *prakritis* 25 of which may but 16 cannot be engendered in the state of falling back. For

reason 16 are shown against the first *gunasthāna* and the remaining 25 here. A similar explanation holds good in respect of the energies enumerated under column 5.

The duration of this stage is exceedingly transient, not exceeding six 'eye-winks.'

Effect.—The soul cannot even now be reborn in the class of four-sensed or still inferior beings.

10 *anādeya* (No. 138),

11 *nyagrodha* (No. 78),

12 *svāti* (No. 79),

13 *kubjaka* (No. 80),

14 *vīmana* (No. 81),

15 *vajranārācha*, (No. 84),

16 *nārācha* (No. 85),

17 *ardhanārācha* (No. 86).

18 *kīlita* (No. 87),

19 *aprasasta vihayogati* (No. 119),

20 *stri veda* (No. 48),

Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered. afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
			21 <i>nicha gotra</i> (No. 143),		
			22 <i>tiryaggati</i> (No. 50),		
			23 <i>tiryag gatyā-nupurī</i> (No. 113),		
			24 <i>tiryag āyuh</i> , (No. 47),		
			and		
			25 <i>udyoṭa</i> (No. 117.)]		
	<i>Mīra</i> .	147	...		
		[145+2 (1 <i>Ahāraka</i>		[<i>Samyaga-mith-yāta</i> , (No. 18).]	<i>Explanation</i> .—No one ever dies in this <i>gunasthāna</i> , because the state of his be-

He at the last moment of life must either raise him up to the fourth or throw him down to the first stage. Hence, none of the remaining two kinds of *āyuh karma* is engendered here. We thus get the number of *bandha prakritis* as $101 - (25 + 2) = 74$.

As regards the *udaya prakritis*, *narukagutyanupurvi* does not become active even here, and as death does not take place in this stage, the remaining three kinds of *anupurvi* also remain inactive. This would give us $111 - (9 + 3) = 99$; but as *samyaga mithyātva* becomes active at this stage, the total number of *udaya prakritis* for this *gunasthāna* becomes $99 + 1 = 100$.

No *bandha prakriti* is counter-indicated in this *gunasthāna* except *samyaktva* (No. 19). Hence the number of potential energies for this stage is $148 - 1 = 147$. The duration of this stage is less than 48 minutes.

Effect.—The soul passes out of the state of doubt on reaching the next higher stage. It may also fall back into the first *gunasthāna* from here.

Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*.—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
1	<i>Avirata samyaga-drsti</i> .	141 [147+1 (<i>tirthankara prakriti</i> , No. 141.) —7 (1-4 anger, pride, deceit and greed of the <i>anantānubandhi</i> type, Nos. 20-28),	10 [1-4 Anger, pride, deceit and greed of the <i>apratyākhyāna</i> type, (Nos. 24-27), 5 <i>Manushya gati</i> , (No. 49), 6 <i>Manushya gatiyānuparī</i> , (No. 109),	17 [1-4 Anger, pride, deceit and greed of the <i>apratyākhyāna</i> type, (Nos. 24-27), 5 <i>devāgati</i> , (No. 51), 6 <i>devagatyānuparī</i> , (No. 110),	<p>Explanation.—As the <i>tirthankara prakriti</i> and <i>manushya</i> and <i>deva āyus</i> are liable to be engendered here, the number of <i>bandha prakritis</i> becomes $74+3=77$.</p> <p>At the end of the third stage we had 99 (100-1) active <i>prakritis</i> left to be dealt with. Here the addition of five others which become active in this stage for the first time gives us $99+5=104$. These five <i>prakritis</i> are the four kinds of <i>anuparī</i> (Nos. 109-112) and <i>samyaktva prakriti</i> (No. 19).</p> <p>The number of <i>sattā prakritis</i> in column 3 is given from the standpoint of him who is called a <i>kṣāyaka samyaga drsti</i>, which signifies a <i>jīva</i> who starts on the path by destroying the seven energies</p>
		5 <i>Mithyātva</i> , No. 17, 6 <i>Samyagamithyāt-</i>	7 <i>Manushyāyuh</i> , (No. 46), 8 <i>Audārīka shāpīra</i> (No. 88).	7 <i>devāyuh</i> , (No. 45), 8 <i>nara kagati</i> , (No. 52),	

va, No. 18, and	9 <i>Audārika angopāṅga</i> (No. 63)	9 <i>narakaga t y ā- anupurāi</i> , (No. 111),	specied in that column. They have to be added in the case of him who starts not by destroying them altogether, but by merely rendering them quiescent.
7 <i>Samyaktva</i> , No. 19,]	and	10 <i>Vajra varisubha vārāchasaṅgha n t n a</i> , (No. 88).]	
			The duration of this stage varies from less than 48 minutes to an enormous period of time. In all cases of death from any of the higher <i>gunasthānas</i> the soul passes into this stage in the very next instant after death. There is however no death on the <i>kṣapaka sreni</i> ,* nor in the twelfth and subsequent stages.
			<i>Effect</i> .—The most important result is that the soul cannot now descend into hell, unless it had contracted <i>narakāyuh</i> before acquiring the right faith.
		11 <i>vāṭṭriyaka shairira</i> , (No. 59)	
		12 <i>v ā k ā riyaka angop ā n g a</i> , (No. 64).	
		13 <i>manushyag ā t- yanup u r v i</i> , (No. 109),	
		14 <i>tiryag ā t y ā- nupurāi</i> , (No. 112),	
		15 <i>durbhaga</i> (No. 134),	
		16 <i>anādeya</i> , (No. 138)	
		17 <i>ajashaskirti</i> , and (No. 140).]	

* The path of progress bifurcates after the seventh stage and is called *kṣapaka* or *upāsama* 'sreni according as it consists in the destruction of certain *prākritis* or only in rendering them inactive.



Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunasthāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
5	<i>Deśa-virata</i> .	140 [141-1 (<i>narakāyuh</i> No. 48).]	4 [1-4 Anger, pride, deceit and greed of the <i>pratyākhyāna</i> type (Nos. 28-31).]	8 [1-4 Anger, pride, deceit and greed of the <i>pratyākhyāna</i> type (Nos. 28-31, 50). 5 <i>tiryaggati</i> (No. 50). 6 <i>tiryaggāyuh</i> (No. 47). 7 <i>udgotu</i> (No. 117), and 8 <i>nīcha gotra</i> (No. 143).]	<i>Explanation</i> .—77—10=67 is the number of <i>bandha</i> , and 104—17=87 of the <i>udaya prakritis</i> for this <i>gunasthāna</i> . The enumeration of the energies in column 3 for this and subsequent stages, as pointed out earlier, holds good only from the standpoint of the <i>kāryaka samyaga drishti</i> . The total <i>sattā</i> for the last stage was 141 of which <i>narakāyuh</i> does not survive that stage. Eliminating it from the total, we arrive at 140 as the total <i>sattā</i> for this stage. The duration of this <i>gunasthāna</i> also varies from less than 48 minutes to a very large number of years. <i>Effect</i> .—The liability to be reborn in a low family is counter-indicated. <i>Explanation</i> .—The <i>āhāraka śharīra</i> and <i>āhāraka āṅgapāṅga</i> are the <i>udaya prakritis</i> for this stage, in addition to the 79 left over from the preceding <i>gunas-</i>
	<i>Pramāta-virata</i> .	139 [140-1 (<i>tiryaggāyuh</i> No. 47).]	6 [1 <i>Asthira</i> (No. 130),	5 [1 <i>Āhāraka śharīra</i> (No. 60),	

7	Apramatta.	<p>2 asubha (No. 132),</p> <p>3 asatā (No. 16),</p> <p>4 ayasā kirtā (No. 140),</p> <p>5 aversion or hatred (No. 38), and</p> <p>6 grief (No. 33).]</p> <p>[Devūyūh 45].]</p>	<p>2 ahāraṅga paṅga (No. 65),</p> <p>3 nidrā nīdā No. 11),</p> <p>4 prachalā prachalā (No. 13), and</p> <p>5 styānagīddhī (No. 14).]</p> <p>[1 Samyaktva (No. 19),</p> <p>2 ardhauśācāha (No. 86),</p> <p>3 kīlaka (No. 87), and</p> <p>4 asamprāptasripātikā (No. 88).]</p>	<p>thāna. We thus have $79+2=81$ udaya, and $67-4=63$ bandha prakritis.</p> <p>The duration of this stage is never more than an antara mahurata (less than 48 minutes).</p> <p>Effect.—The development of the ahāraṅga sharīra enables the muni (ascetic) to visit the Master (Tirthamkara) in a distant land.</p> <p>Explanation.—The number of bandha prakritis left in the previous gunasthāna is $63-6=57$. By adding ahāraṅga sharīra (No. 60) and ahāraṅga angopāṅga (No. 65), which were originally left out of enumeration, this number becomes $57+2=59$. The number of udaya prakritis is $81-5$ (eliminated in the previous stage) $=76$.</p> <p>The duration of this gunasthāna also does not exceed 48 minutes, the shortest duration here as well as in the previous stage being only an instant.</p> <p>From here there are two ways of progressing (śreni=way of ascent): (1) upasama, in which certain karma prakritis are made quiescent, and (2) kshāyaka in which they are gradually destroyed. The figures, in column three follow the kshāyaka śreni alone, except in the case of the eleventh stage which does not lie on that route.</p>
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Table showing *sattâ*, *bandha* and *udaya* of *karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thâna</i> .	<i>Sattâ</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
8	<i>Apurva-karana</i> .	138 [139-1 (<i>devâ-yuh</i> , No. 45).]	36 [1 <i>Nidrâ</i> (No. 10), 2 <i>prachalâ</i> (No. 12), 3 <i>tirtha nka ra</i> (No. 141), 4 <i>nirmâna</i> (No. 66), 5 <i>prasasta vihd-yogati</i> No. 118), 6 five-sensed type (No. 57), 7 <i>taijasa sharira</i> (No. 61), 8 <i>kârmâna sha-rira</i> (No. 62), 9 <i>ahâraka sha-rira</i> (No. 60),	6 1 [Joking (No. 36), 2 attachment (No. 37), (No. 38), 3 aversion (No. 39), 4 grief (No. 40), 5 fear (No. 41), 6 disgust (No. 41).]	<i>Explanation</i> .—The number of <i>bandha prakritis</i> for this stage is 59-1=58; and of the <i>udaya</i> 76-4=72 The duration of this stage is the same, as that of the 7th.

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- 10 *ahāraka angopāṅga* (No. 65),
 11 *samachaturasra sansathāna* (No. 77),
 12 *vaikṛiyākāsharira* (No. 59),
 13 *vaikriyaka an-gopāṅga* (No. 64),
 14 *devagati* (No. 51),
 15 *devagatyānu-purva* (No. 110),
 16 *rupa* (Nos. 89-93),
 17 *rasa* (Nos. 96-100),
 18 *gandha* (Nos. 94 and 95),
 19 *sparsa* (Nos. 101-108),
 20 *agurulaghutva* (No. 113),
 21 *upaghāta* (No. 114),
 22 *paraghāta* (No. 115),
 23 *uchchhṛāsa* (No. 120),
 24 *trasa* (No. 121),
 25 *bādhara* (No. 123),
-

Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
			<p>26 <i>pariśāpta</i> (No. 125),</p> <p>27 <i>prateyaka</i> (No. 127),</p> <p>28 <i>stihira</i> (No. 129),</p> <p>29 <i>śabha</i> (No. 131),</p> <p>30 <i>subhaga</i> (No. 133),</p> <p>31 <i>susvara</i> (No. 135),</p> <p>32 joking (No. 36),</p> <p>33 attachment (No. 37),</p> <p>34 <i>ādeya</i> (No. 137),</p> <p>35 disgust (No. 41), and</p> <p>36 fear (No. 40).]</p>		

9	Antivirtikarāṇa.	138	5	6	Explanation.—The number of bandha prakṛitis here is 58—36=22, and of the udaya, 72—6=66. The duration of this gunasthāna also does not differ from that of the apramattā (the seventh).
			[1 <i>Puruṣa veā</i> (No. 42) and 2-5 anger, pride, deceit and greed of the <i>saṃvātana</i> type (Nos. 32-35)]	[1 <i>Stri-veda</i> (No. 43), 2 <i>puruṣa - veda</i> (No. 42), 3 <i>napunsaka-veda</i> (No. 44), 4-6 Anger, pride and deceit of the <i>saṃvātana</i> type (Nos. 32-34).]	
10	Sukshma sāmprāya.	102	16	1	Explanation.—The number of bandha prakṛitis for this stage is 22—5=17, and of udaya 66—6=60. The duration of this stage is also the same as that of the ninth.
		[138-36 (1 <i>Tiryagā-gāti</i> , No. 50, 2 <i>tiryagagati</i> , No. 112, 3-5 two to four-sens- ed type, Nos. 54-56,	[1-5 The five en- ergies of <i>jñānāvarṇi</i> (Nos. 1-5), 6-9 the first four kinds of <i>darśana</i> (Nos. 6-9), 10-14 the five kinds of <i>an- tarāya</i> (Nos. 144-148),	[Greed of the <i>saṃvātana</i> type (No. 35).]	

Table showing *sattā*, *bandha* and *udaya of karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Suttā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
		6 <i>n i d r ā-nidra</i> , No. 11, 7 <i>prachalā-prachala</i> , No. 13, 8 <i>sty ā n a-gr i d h i</i> , No. 14, 9 <i>ud y o t a</i> , No. 117, 10 <i>ā t d p a</i> , No. 116, 11 one-sensed type, No. 53, 12 <i>sādhāraṇa</i> , No. 128,	15 <i>yasha kirti</i> (No. 139), and 16 <i>uchcha goira</i> (No. 142).]		

- 14 *stihāvāna*
No. 124,
No. 122,
15-18 anger,
pride, de-
ceit and
greed of
the *apra-
tyakhyā-
na* type,
Nos. 24-27,
19-22 a n-
ger, pride,
deceit and
greed of
the *pratyā
khyāna*
type, Nos.
28-31,
23-31 the
nine no-
kashāyas,
Nos. 36-44,
32-34 anger,
pride and
deceit of
the *san-
vāna*
type, Nos.
32-34,

Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
11	<i>Upaśānta moha</i> .	35 <i>nāraka gati</i> , No. 52, and			<p><i>Explanation</i>.—There is only one <i>bandha prakriti</i> here, but the number of the <i>udaya</i> energies is still 60—1=59.</p> <p>This stage is not a station on the <i>kṣapaka srenti</i>. Hence, the number of energies in col. 8 is given from the point of view of the <i>upasama</i> route. The man who arrives at this stage destroys the <i>sattā</i> of only six energies <i>en route</i>, namely, <i>narakayuh</i> (No. 48), <i>tiryanchayuh</i> (No. 47) and the <i>anantānubandhi</i> type of anger, pride, deceit and greed (Nos. 20-23). Of these No. 48 is eliminated in the fourth</p>
		36 <i>nāraka gati</i> <i>atyānu-purvī</i> , No. 111.] 142		<p>2</p> <p>[1 <i>Vajrandārācha</i> (No. 84) and</p> <p>2 <i>udārācha</i> (No. 85).]</p>	

stage, No. 47 in the fifth and the remaining four in the seventh. Deducting these from the total possible, we get 148-6=142.

There is no further progress on the *upāsama* path, and so the *jīva* experiences a fall from here.

The duration of this stage also is like that of the last.

Explanation.—The number of *udaya prakṛitis* here is 59-2=57. There is only one *bandha prakṛiti* here as at the *upāśānta moha* stage.

The duration of this *gunasthāna* is the same as that of the seventh.

Effect.—The soul that reaches this stage cannot die any more but must attain *nirvāṇa* in that very life.

12	<i>Kṣīna-moha.</i>	101	...	16
	[102-1 (greed of the <i>saṁvādana</i> type No. 35).]			
			[1-5 The five energies of <i>jurā- varṇija</i> (Nos. 1-5),	
			6-10 the five kinds of <i>antarāya</i> (Nos. 144-148),	
			11-14 four kinds of <i>darsand- varṇiya</i> (Nos. 6-9),	
			15 <i>nidrā</i> (No. 10).	
			and	
			16 <i>prachakā</i> (No. 12).]	

Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
13	<i>Sayoga kevali</i> .	85 [101-16 (1-5 five kinds of <i>jñāna-varṇīya</i> , Nos. 1-5,	1 [<i>Sattā veda nīya</i> No. 15.]	30 [1 <i>Sattā</i> or <i>asāttā vedāniya</i> (No. 15 or 16),	Explanation.—The number of <i>udaya</i> energies for this stage should be 57—16=41; but as the <i>Tirthamkara prakriti</i> (No. 141) becomes active here it has to be added to this number, making it 42. There is only one <i>bandha prakriti</i> , as in the two preceding <i>gunasthānas</i> , and that too is eliminated at the end of this stage.
	6-10 five kinds of <i>antarāyā</i> , Nos. 144-148,			2 <i>vajra vṛiṣa-bhānārācā</i> (No. 83),	The duration of this stage may vary from less than 48 minutes to a very large number of years.
	11-14 the first four kinds of <i>darsanā-varṇīya</i> , Nos. 6-9,			3 <i>nirmāna</i> (No. 66),	Effect.—Omniscience and freedom from sleep are the reward of the ascetic in this stage. Sense-perception which owes its existence to the operation of the different energies of the <i>nānāvartīya</i> karma also disappears here. As regards the <i>avadhī</i> and the <i>mañal parīkṣa</i> forms of <i>nirānt</i> , they arise from the observance
				4 <i>sthira</i> (No. 129),	
				5 <i>asthira</i> (No. 130).	

15 <i>nidra</i> , No. 10.	6 <i>śubha</i> 131),	(No.	of the three kinds of <i>gupti</i> and also vanish when the sun of omniscience blazes forth in its full effulgent glory. There can be no death here. Sleep having been eliminated in the last stage, there is never any lapse from omniscience, and the enjoyment of sleepless bliss is the cha- racteristic of the soul in this stage.
16 <i>prachala</i> , No. 12.]	7 <i>asubha</i> 132),	(No.	
	8 <i>sustara</i> 135),	(No.	
	9 <i>duḥsvara</i> 136),	(No.	
	10 <i>prasasta vi- hāyogati</i> (No. 118),		
	11 <i>a prasasta vithayogati</i> , (No. 119),		
	12 <i>audārika śha- rīra</i> (No. 58),		
	13 <i>audārika aṅgo- pāṅga</i> (No. 63),		
	14 <i>taijasa śharīra</i> , (No. 61),		
	15 <i>kārmāna śha- rīra</i> (No. 62),		
	16 <i>śamachatur- asrasaśaśha-</i> <i>na</i> , (No. 77),		
	17 <i>nyagrodha</i> (No. 78),		
	18 <i>svāti</i> , (No. 79),		

Table showing *sattā*, *bandha* and *udaya* of *karma prakritis*—(concluded).

1	2	3	4	5	6
Serial number.	Name of the <i>gunas-thāna</i> .	<i>Sattā</i> or total potentiality.	What <i>prakritis</i> are not engendered afresh (<i>bandha</i>) beyond any particular stage.	Enumeration of <i>udaya prakritis</i> , i.e., those which cease to be active on fruition.	Remarks.
				19 <i>kubiaka</i> (No. 80), 20 <i>vāmana</i> , (No. 81), 21 <i>hundaka</i> , (No. 82), 22 <i>sparsa</i> , (Nos. 101-108), 23 <i>rasa</i> , (Nos. 96-100), 24 <i>gandha</i> (Nos. 94 and 95), 25 <i>varna</i> , (Nos. 89-93), 26 <i>aguru āgha</i> , (No. 113), 27 <i>upaghāta</i> , (No. 114), 28 <i>paraghāta</i> (No. 115), 29 <i>ucchehvaśāsa</i> ,	

14	Ayoga kevali.	Nil.	...	(No. 120) and 127.] 12	30 pratejaka, No.
	(The remain- ing 85 be- ing exter- minated in the last stage.)			[1 Sātā or usātā vedaniya (No. 15 or 16),	
				2 manushya guti (No. 49),	
				3 manushyāyuh (No. 46),	
				4 five-sensed type (No. 57),	
				5 subhaga (No. 138),	
				6 trasa (No. 121),	
				7 bādāra (No. 128),	
				8 paryāpta (No. 125),	
				9 adeya (No. 137),	
				10 gashā kīrti, (No. 139),	
				11 tīrthamkāra prakriti, (No. 141) and	
				12 uchchagotra (No. 142).]	

CHAPTER X.

DHARMA IN PRACTICE.

The reader who has followed us thus far could not have failed to notice the correspondence between the injunctions of the Scripture and the divine attributes of pure spirit, which come into manifestation by their observance. The fact is that *dharma* is the nature of the soul itself, so that its ten features—forgiveness, and the like, described on page 52 *ante*—only represent the natural and divine attributes, or traits of ‘character,’ *i.e.*, ‘disposition,’ of a pure, perfect soul.

This natural purity (*dharma*) increases by practice, imparting fresh vigour and strength to the soul at every forward step. It is for this reason that *dharma* is competent to support and sustain a soul in the moment of temptation and trial, and possesses sufficient energy to carry it to ‘the other shore’—the ‘land’ of Perfection and Bliss. It has, however, to be adopted before its assistance can be availed of in the fullest degree, though the practising of any of its injunctions—even in a second-hand* manner—is bound to bear appropriate

* The natural correspondence between *dharma* and the divine attributes of the soul is possible only where religion is placed on a scientific basis, and is not to be found in those cases where faith is tinged with superstition or error, except in so far as they embody the borrowed precepts of a scientific creed. Those who practise such borrowed injunctions are said to follow them in a second-hand manner.

fruit. For this reason, it is possible for a soul on the *mithyâtva gunasthâna* to attain to human form, or even to a re-birth in one of the heavens, by performing virtuous deeds and *tapu* respectively, though its ignorance of the nature of *dharma* is even then sure to drag it into less agreeable and unpleasant surroundings. *Moksha* is, however, altogether out of the question for those who do not follow the true path, and the possibility of acquiring a human, or *deva*, birth is also dependent on a rigid adherence to the rules of virtuous living and *tapu* which are more liable to be disregarded by one involved in ignorance and falsehood than by him who knows the nature of *tattvas*. It is to be borne in mind that the nature of *himsâ* and vice, the respective causes of life in hell and the *tiryancha* kingdom, has to be properly understood before one can ever hope to avoid them altogether, so that in a general way it is true to say that only the follower of the right path can enjoy complete immunity from the liability to descend into hells or to be re-born in the animal or still lower kingdoms.

If the reader has followed us thus far, he would have no further difficulty in agreeing with us as to the supreme necessity for the adoption of the true faith at as early a period in life as possible, for where the enemy to be overpowered is the formidable energy of *karma* which acquires additional strength with every false step, evil thought, and harmful, careless, action, where the forces of existence might come to an end in the most tragic and least expected manner, and where there is no security, or certainty, of life even in the very next

moment, the least delay in turning to the true path is liable to have the most calamitous consequences for the soul. It should never be allowed to escape the mind that all evil traits of character, arising from the activity of speech, mind or body, have to be eradicated before the attainment of final emancipation can be brought within the pale of practicability, and that every action repeated a number of times becomes habitual and makes it all the more difficult for the soul to acquire control over the channels of its worldly activity. With the advance of age, habits become more firmly rooted and the tenacity with which old people stick to the notions imbibed in the earlier period of life is well known. Finally, when the powers of the body and mind have become too enfeebled by age to bear the severe strain of training required for the understanding and practising of religion, blankness of despair alone remains staring one in the face. Add to this the fact that the human birth is very difficult to obtain, so that he who wastes his opportunity now may have, for ages to come, to wander in the lower grades of life where the soul is generally too much over-burdened with *karmic* impurities to acquire the truth or to be benefited thereby. He who delays in respect of the ascertainment and adoption of truth, therefore, is the greatest enemy of himself.

It is also essential that our children should be imparted the truth and trained, in their very infancy, to a life of severe rigidity required by religion, for childhood is the age of impressionability, and the mind of infancy is like a green twig which may be

bent as desired. The method which the ancients found most useful for the training of their children, aimed at (1) impressing the mind with the greater importance of obtaining spiritual emancipation over secular gain, and (2) the actual building up of character, so that by the time the pupil completed the course of study he became a perfect model of gentlemanliness and self-abnegation in the true sense of the words. He might be the son of a king or millionaire, but that made no difference to him ; his conduct was always righteous and becoming, for the subjugation of lust and greed, the two principal causes of all evil tendencies and traits, left his mind ever pure and tranquil and bent on the realisation of the true Ideal of the soul. While with the teacher—usually a man known as much for piety as learning—he was called upon to live in conformity with the strictest rules of the *brahmacharya āshrama* (conduct prescribed for a pupil)—serving the master, refraining from marriage and lustful thoughts, studying Scripture and the like. This course of early training always stood him in good stead in the midst of the trials and temptations of youth, enabling him to bring under his control such powerful enemies of the soul as pride, deceit, anger and other similar passions and emotions. As he grew up, he found himself called upon to practise those virtues of self control, toleration, equanimity and love which, when perfected, mark the conduct of holy ascetics and saints. In due course he became the head of his family, relieving his elders of the duties of management of the estate, and enabling them to retire from active participation

in the wordly concerns of life, and hoping to be similarly relieved by his juniors, in his own turn, in the fulness of time. At times he also had to provide for his destitute relations, but he never grumbled at the fruit of his labour being enjoyed by the less fit, or unearning members of his household, and always considered it his good fortune to be able to help others. Wealth had lost all its blinding glamour for him in his infancy, and he knew full well how much easier it was for a camel to 'pass through the needle's eye' than for a rich man to enter into the kingdom of heaven, for the cares and worries consequent on the management of riches and the sense of attachment to the things of the world have always been known to stand in the way of retirement from active life, preparatory to the adoption of the stage of homeless wandering which is necessary to attain *nirvāṇa*.

The proper training of children, thus, is a valuable asset, and of immense help to them in their after life. It is a legitimate deduction from this that early marriage is an institution which must necessarily interfere with the proper training of the soul. Besides, it directly tends to introduce misery into the life of a family by

(1) the union of people who have neither an idea of the sexual function, nor a voice in the selection of their nuptial partner,

(2) the shortening of the period of self-control,

(3) the procreation of unfit, ill-formed and ill-nourished children,

(4) the occasional death of the female parent during confinement,

- (5) the increase of poverty, and
- (6) the interruption of religious education generally.

It is not necessary to comment upon these six categories of misfortune resulting from early marriage at any great length, suffice it to say that where nuptial partners are forced on one another without consulting the feeling of the actual participants themselves, nothing but sexual impurity, discord and misery are likely to result from their living together under one roof. The shortening of the period of self-control also tends to engender sexual promiscuity, by exciting sex-passion which uncultured minds, not yet impressed with the necessity for its rigid control, are apt to regard as the greatest of earthly pleasures. The third form of evil, that is the procreation of unfit children, is a necessary consequence of early marriage, since in those cases where the father has no independent means of his own and is too young to be in a position to support a large and growing family, none but unhealthy paupers can be brought into existence. Health of a child, it should be observed, depends, to a large extent, on the development of the person of the mother, so that where a girl who is only fit to play with dolls is forced to develop a living baby in her womb, the growing embryo is necessarily deprived of the healthy nourishment which every child has a right to demand of its mother. In many cases where the pelvis is not sufficiently developed to form a suitable place for the physical growth of the embryo, inflammation and other unhealthy complications are also set up in the womb, causing the death of the child or its mother or both. The main thing to be known in connection with sexual gratification is that

excessive and early loss of semen directly leads to loss of bodily and mental vigour, and produces a kind of nervous paralysis which interferes materially with the concentration of mind and strength of will, the two necessary factors in the ascertainment and practising of 'truth.' We thus observe that early marriage is equally condemnable from both the spiritual and secular points of view.

We now come to the principles governing the selection of one's associates in life—the nuptial partner, friends and the like. In this department also religion enjoins subordinating the worldly or sensual point of view to the spiritual, its aim being always to facilitate the onward progress of the soul towards the highest goal—*nirvāna*. Obviously, if the husband and wife belong to two different persuasions, or entertain mutually hostile beliefs, nothing like spiritual harmony can possibly result from their union; and the situation is no wise improved even when they both try to pull on together in the most commendable spirit of toleration, for toleration cannot possibly take the place of co-operation which is altogether excluded by the opposition of private convictions. It follows, therefore, that the selection of a suitable spouse must be made from one's own community, so as to ensure perfect accord and co-operation in respect of all matters, spiritual and temporal. The same principle governs the selection of all other associates, as far as practicable; and even the caste system, which is so much denounced nowadays, is really the outcome of the rules laid down for *satsanga* (association).

A keen controversy has been recently raging round the caste question, and many persons have come forward to advocate a complete breaking down of its fast and rigid boundaries, but as the matter has not been approached from the spiritual side of the question, it is worth while to consider its bearing from that point of view as well. No one who has at all studied the human nature is likely to deny the fact that our beliefs are liable to be affected by the thoughts and actions of others—receiving confirmation and strength from people of one's own faith, and direct or indirect discouragement from those who follow a different creed. Now, the generality of mankind of this age seldom possess that degree of faith which is capable of withstanding persistent temptation or sustained attacks of scepticism, especially when not directly made. The company of people given to gambling, debauchery, and the like is the most dangerous for this reason, and offers many temptations which even men of mature judgment, to say nothing of raw youths, at times succumb to. Besides, the true spirit of friendship demands that one should not perform any religious acts likely to offend one's companions in the least degree, and since all forms of worship are open to objection on the part of the opponents of the true faith, good companionship necessitates a total abstention from them in the company of those of a different persuasion. The effect of such forms of comradeship, thus, is quite pernicious to the aspirations of the soul, and requires the restriction of association with those outside one's own religious community to particular occasions at well selected times and places. This does not mean that

one should be rude or intolerant to those who do not belong to one's faith, but only that one should avoid undue intimacy and constant companionship with them. As no one who values his peace of mind should associate with anarchists, sedition-mongers, robbers, murderers and the like, howsoever agreeable they be, so should one avoid, so far as possible, all those men whose association is likely to seduce one from the true path, and only mix with those of a holy and pious temperament. Such, briefly, is the nature of the reason of caste exclusiveness, and there is no reason to doubt that any one who realises the importance of keeping the spiritual goal in view, in all forms of activity, would never range himself against its observance. This, however, furnishes no license for the absolute exclusiveness of different castes in the same community, beyond certain limits to be shortly pointed out.

There are two main principles governing caste-division, namely,

- (1) the religious, and
- (2) the secular.

The former of these recognises only one community or caste of true believers, while the latter classifies men according to their occupations. The earliest legislator, Shri Rishabhadeva Bhagwan, divided men into *kshatryas*, *vaishyas* and *shudras**, with regard to their

*The Hindu idea that the *brahmanas*, *kshatryas*, *vaishyas*, and *shudras* issued from the mouth, arms, heart and thighs of Brahmā is evidently a mythological metaphor, resting upon the personifications of 'manhood' as a being.

different avocations. The principle* of division lay in the fact that the prosperity of a community depends on the defence of its territory, the development of its trade and the due performance of their work by the menials.

The *brahmana* class came into existence during the reign of Bharata, the son of the first Tirthamkara. Later on, Hinduism fully accepted this classification of men into four *varnas*, and made it the basis of its *yoga*, making each caste correspond to a particular department of that system,—*jñāna yoga* for *brahmanas*, *rāja yoga* for *kshatryas*, *karma yoga* for *vaishyas* and *bhakti yoga* for *shudras*. It is, however, clear that the idea of caste exclusiveness had nothing to do with the classification of men, as originally conceived, so that all those who followed the true faith were entitled to the same rights and privileges in respect of religious worship. It was only when priesthood acquired considerable influence on the ruling body that

* It will be generally seen to be the case that a man is more likely to excel in the calling of his ancestors than in an entirely strange occupation. It is, for instance, not to be expected that a *mahajan's* son, who has spent all his life in comfort and luxury or in looking after the peaceful business of his own firm, would make as good a soldier as the young *rajaputa* conscious of his descent from the royal Pratap. The glorious traditions of the *kshatrya varna* (warrior caste), stories of exciting adventures of brave *rajaputa* warriors, memories of deeds of undying glory of his own ancestors, to say nothing of the thousand and one other items and incidents which tend to fire the youthful imagination of a young warrior—all combined invest the latter with an irrepressible psychic vigour which constitutes a great advantage over his rival, the *mahajan's* son. Reverse the position, and you will find the brave warrior out of his element in the counting house. The same is the case with other *varnas*.

Hindu legislators were forced to recognise the claim of *brahmanas* to a special sanctity as a class.

So far as interdining is concerned, it does not seem to have ever been prohibited among the followers of one and the same religion, but it is essentially a question of conventional usage upon which depend the preservation, welfare and prosperity of society. There are certain considerations which necessarily debar one from being admitted into the higher circles of a community even in Christian and Muslim countries, where the intercourse of men is the least restricted, and there is nothing surprising in the fact that the Hindus and Jainas should not care to sit down at the same table with washermen, sweepers, and others of a similar description whose professions and habits of life hardly render them suitable companions at a feast. The penalty for an infringement of these rules, it may be pointed out, is not the loss of religion, but only excommunication, which implies nothing more than exclusion from social circles in respect of interdining, and, consequently, also, inter-marriage, for a shorter or longer period according to the nature of transgression.

The basis of caste exclusiveness, then, is not wealth or worldly status, as it undoubtedly is in European society, but spiritual purity pure and simple, though people sometimes unreasonably extend its operation to cases not actually falling within its scope. Some excuse for the wider application of the caste rule among the Hindus is to be found in the fact that their religion has become the fold of so many different and divergent forms of belief that it is practically impossible to

bring the followers of all of them on a common platform. So far, however, as Jainism is concerned, it is perfectly free from the rules of caste, those professing it forming only one community, notwithstanding the fact that several schisms have given rise to different sects and sub-sects among its followers. In this respect it resembles modern Christianity which includes Roman Catholics, Protestants and others who hold many more points of faith in common than otherwise. There can obviously be no question of losing caste, or religion, by intermarriage among the different sects of one and the same community, though it is not countenanced on the ground of its not being conducive to the peace of the family, as already shown.

We now come to a consideration of the principle of *ahimsâ* which is described as the highest form of *dharma* (religion), and which must be observed if release from *samsâra* be the ideal in view. Unfortunately this is one of those doctrines which has been grossly misunderstood by men—by some on account of an inadequate acquaintance with the basic truths of religion, and by others because of a fanciful notion that its observance interferes with the enjoyment of pleasures of taste and the realisation of dreams of world-power. We shall consider both these objections one by one before explaining the actual practical application of this doctrine.

Firstly, as regards the pleasures of taste, it will be seen that taste is merely an acquired thing, and that it is not in the food which tastes differently at different times and under different circumstances, but in the attitude of the soul towards it. This is evident from the

fact that many of the things which one finds nauseating and disgusting at first become palatable after a time, with the perversion and defilement of the natural instincts of the soul.

This leads us to the conclusion that one can train his instincts in whichever direction one likes in respect of food. The testimony of vegetarians, especially of those who have given up animal-food by choice, is available to show that their meals are not any the less tasteful because not containing meat.

But the question for a rational mind is not whether the animal food is more tasty than a vegetarian diet, but whether it is wise to eat it? A proper regard for one's future welfare requires that one should control one's senses in all respects where they are in conflict with one's good. Uncontrolled sense-indulgence has been described by the wise as a sign of lurking 'cattle-dom'; and it would be certainly foolish to allow the tongue to eat up one's chances of salvation, or to mar the future prospects of the soul.

The object of life, it has been pointed out by every thinking man, is not living to eat, but eating to live. The Persian poet has it :

خوردن برای زیستن و ذکر کردن است
تو معتقد که زیستن از بهر خوردن است

[Tr. 'Eating is to sustain life and meditation ;
Thou holdest it to be the (sole) object of living !']

The same considerations apply to political ambition, for what shall a man profit if he gain of the goods of the world but lose his own soul? Accordingly, the poet asks

the shade of the Great Warrior who had filled the world with deeds of his renown :—

آپ کے روز جیسا کس لئے دارا مارا

[Tr. How long didst thou live ?—

To what purpose killedst thou Dara (Darius) ?]

When the redoubtable Mahmud of Ghazni was on his death-bed, it is said that he had all the plundered wealth of India brought before him to pass it in review for the last time. It was a touching sight to see this old warrior who had carried pillage and sword no less than eleven times to India, lying with the stamp of despair on his ghastly face. There he lay surrounded by his warrior hosts, his weapons still lying within reach and his riches in front, but conscious of the fast-approaching Foe, and of his utter helplessness against it—a true picture of the final scene in the drama of world-power and its inevitable end ! Can we doubt after this that *ahimsâ* is the highest religion, the *dharma* which sustains and supports ? Life is dear to all, and it is the recognition of the right to the joy of living in others that ensures our own joy. Sâdi says :

میا زار مورے کہ دانا کش است
کہ جان دارد و جان شیریں خوش است

[Tr. 'Do not injure the ant which is a carrier of grain ;

For it has life, and life is dear to all.']

It is wrong to imagine that we can prosper in defiance of *dharma*, or that *ahimsâ* is the cause of political downfall. Were the Hindus vanquished by Mahomadans because they observed *ahimsâ* ?—or because their mutual feuds and jealousies prevented them from presenting a combined front to the invaders ? *Ahimsâ*

does not forbid a king from fighting in defence of his kingdom ; nor were the armies and kings that offered battle to the Musalman horde pure vegetarians. The fact is that *dharma* is the true source of strength, even when practised in a 'second-hand' manner ; but it must be lived to be productive of good. Where it is not put into practice, it is bound to disappear, whether the books containing its teaching continue to exist or disappear in the bellies of moths. Those who practise *ahimsâ* become contented, thoughtful, self-centred and brave ; and are respected by others with whom they may come in contact ; for, as already observed, *dharma* raises the rhythm of the soul, and *ahimsâ* is the highest *dharma*.

Here again we conclude that those who put the accent on the spiritual side of life—and it is the true side—cannot but recognize *ahimsâ* to be the highest *dharma* and the joy and glory of living.

In actual practice the operation of *ahimsâ paramo dharma*—*ahimsâ* is the highest *dharma*—necessarily varies with the circumstances of each individual soul, inasmuch as most of the *jivas* are so circumstanced that it is impossible for them to avoid all forms of *himsâ* at once. Jainism does not lose sight of this fact, but takes it fully into account in the formulation of the rules of conduct which it lays down for the guidance of its followers. The layman, when he enters the path which leads to Perfection and Bliss, begins by avoiding the doing of unnecessary harm ; he then applies himself to the restricting of his desires and wants, and, finally, when the powers of his soul are developed by the giving up of all kinds of desires, and he becomes qualified for the attainment of

nirvāṇa, the practising of absolute *ahimsā* becomes easy and natural to him. There is no absurdity in this, for the development of the soul, under the influence of *tapa*, brings into manifestation its latent occult and psychic forces which enable it to defy all sorts of adverse influences, such as hunger, thirst, sickness, old-age and death, that lead one to the commission of all conceivable kinds of injury to others. The layman should try to refrain from all those pursuits and occupations, such as cutting down forests, working as a blacksmith and the like, which involve a wholesale destruction of life, though he may not be able to avoid all forms of *himsā* at once. He need entertain no fear of the business of the world coming to a stand-still by his abstaining from these avocations, since there are a sufficient number of *abhavya jivas** to carry them on and to insure the continuance of the world. These are they who have not the potentiality to understand the truth. It is not that their souls are any different from those of the *bhavya* (the antithesis of *abhavya*), but their *karmas* are of such a malignant type that they can never long for the truth or grasp it when put before them. They shall never attain *nirvāṇa*, but always remain entangled in the *samsāra*.

The man who longs for the joy of Gods must prepare himself for the practising of absolute *ahimsā* by a steady course of training. He should begin with abstaining from causing unnecessary injury to all kinds of beings having more than one sense. With respect to

* Those who may never attain emancipation.

the evolution of senses, living beings fall under the following five classes :—

(1) one-sensed beings who possess only the sense of touch, such as vegetables ;

(2) two-sensed beings, *i. e.*, those which possess touch and taste both, such as protozoa and certain varieties of shell-fish ;

(3) three-sensed beings, who also enjoy the sense of smell in addition to touch and taste, such as lice, bugs and ants ;

(4) four-sensed beings who are endowed with all the senses except hearing ; and

(5) five-sensed beings.

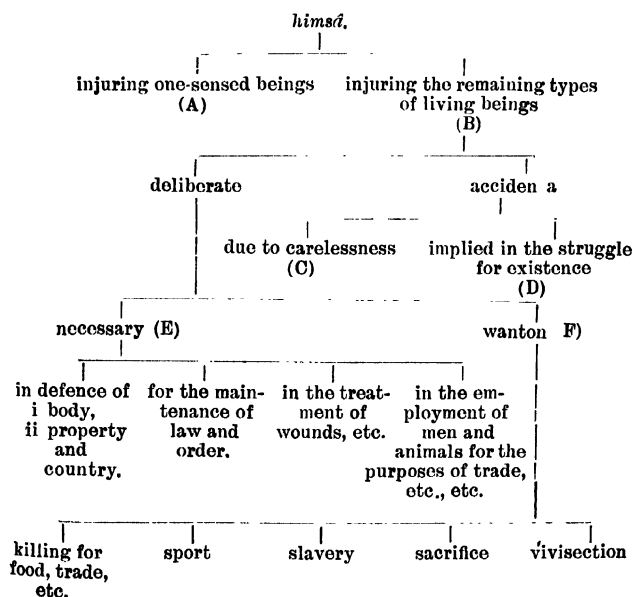
In addition to their appropriate or specific senses, all living beings possess three kinds of forces of life, namely, *âyuh*, bodily strength and the power of breathing. The power of communicating with others, which in the higher grades of life assumes the form of speech, is enjoyed by the two-sensed and other higher types, while mind is a distinguishing feature of the five-sensed type alone, though all *jivas* belonging to that class are not endowed with it. These ten kinds of forces—five senses, *âyuh*, bodily strength, breathing, speech and mind—are called the ten *prāṇas*.

Now, all the five kinds of living beings are souls capable of feeling pain, though not always in anticipation of injury, for that kind of pain is felt only by those of the fifth class who evolve out a mind—men, monkeys, dogs and the like. All kinds of living beings, however, possess the *kārmāṇa* and the *taijasa sharīras* whose separation from the body of gross matter

is called death—a painful process at all times, and more so when the bodies are separated by force of external violence. Pain is also felt by all kinds of living beings when their limbs are cut, pierced, torn asunder or otherwise mutilated.

Himsā is the causing of pain to another, and includes all kinds of acts calculated to interfere with one's enjoyment of life or freedom in respect of one's *prāṇas*.

The following table will enable the reader to form a general idea of its main types at a glance :—



The layman, very naturally, is not expected to avoid injuring the one-sensed beings, nor can he refrain from all other kinds of injury except wanton cruelty. He is,

therefore, required to practise *ahimsâ* in respect of class F. The *muni* is, however, able to avoid injuring others in all cases falling under classes D., E. and F., and also, to a great extent, under class C. The *kevali* who has conquered the twenty two forms of *parîṣaha* (see page 57 *ante*) does not cause any kind of *himsâ*, and the same is the case with the *siddha* who has no material impurities left in his soul.

Thus, the practical observance of the principle of *ahimsâ* varies with the circumstances of each soul, so that the least advanced begin with the renunciation of wanton cruelty, and gradually train themselves to observe the stricter vows of a *muni*. As personal wants and desires become limited to bare food, once a day or so, the practising of the higher forms of *ahimsâ* is not felt to be irksome or difficult; and, finally, when the powers of the soul are developed to perfection and complete mastery over the lower nature is obtained, resulting in the manifestation of those subtle and powerful forces which enable the *kevali* to defy all kinds of adverse influences—hunger, thirst, sickness, old age, death and the like—the observance of absolute *ahimsâ* becomes perfectly easy and natural.

As Mr. Warren points out (see 'Jainism' by H. Warren), if we study the state of the mind of a person engaged in the act of killing, we shall notice that he is not only indifferent to the suffering and pain he is causing to his victim for his own selfish ends—sometimes he actually delights in it—but has also no idea of the subtle forces engendered by such an act in his own system. His three characteristics, therefore, are

thoughtlessness, selfishness and heartlessness, which are the greatest obstacles the soul encounters on the path of spiritual unfoldment. In the same way, the analysis of the mind of the victim discloses the presence, in addition to an intense feeling of pain, of such elements as horror, fear, hatred, resentment and despair of the worst possible type, each of which tends to produce a state of mental disquietude highly inimical to the progress of its soul. The result is that those who disregard the true teaching of religion and take to the path of *himsá* are not only the enemies of their own souls, but also of those of their helpless victims.

It would be interesting to work out the further and future consequences of *himsá* on the souls of the slayer and the victim both. Bearing in mind the fact that the future re-birth is always determined by the nature of the tendencies evolved out by the soul, it can be safely laid down that the being whose habitual mental attitude is characterised by heartlessness, selfishness and thoughtlessness must necessarily be drawn to a type of life marked by these mental traits. When we look out for the appropriate type for those who are habitually cruel, unfeeling and thoughtless, we discover it to be amongst the unthinking beasts of prey—tigers, wolves, hawks, cats, and the like—so that the future re-birth of him who has spent his life in developing these peculiarities of disposition must necessarily be in the tribe of some wild bird or beast, the actual type depending on the degree of cruelty evolved out in each individual case. In some cases where the soul is thoroughly steeped in *himsá* it directly descends into hells, as the scriptures

show. The case with the victim of sporting lust, however, stands on a different footing, since the feelings of anger, horror, pain and the like are not habitual with him. Hence, its future re-birth would not necessarily be amongst the worst types of living beings, though the predominant feelings of the closing moments of life might impart their tinge to the character already formed, and bear fruit in the shape of *nicha gotra* and inauspicious surroundings.

Thus, no one who has studied the true nature of his soul and of the causes which tend to prolong its bondage would ever find fault with *ahimsâ* being the true path of liberation and the highest *dharma*.

APPENDIX.

The origin of the creed of *Tirthamkaras*, that is Jainism, has been a fruitful source of speculation and error for the Orientalists who have advanced all sorts of hypotheses concerning its rise. It was at one time thought that it originated as an off-shoot of Buddhism in the sixth century A. D., and the history of India which is taught in our schools still continues to make that statement. Recent research has, however, fully demonstrated the fact that it has existed at least from 300 years before Buddha, and modern Orientalists are now agreed on the point that Bhagwan Parasva Nath Swami, the twenty third *Tirthankara*, is not a mythical figure, but a real historical being. It is not necessary to cite much authority in proof of the above statement, the following quotations being quite sufficient to demonstrate the fact that Buddhism cannot possibly be regarded as the source of Jainism.

"We cannot," said Dr. T. K. Laddu,* "trace any reliable history of Jainism beyond Vardhamana Mahavira. This much, however, is certain that Jainism is older than Buddhism and was founded probably by some one, either Parasvanatha or some other *Tirthamkara* who had lived before the time of Mahavira."

Mahamahopadhyaya Dr. S. C. Vidyabhushan is equally clear on the point and writes†:—

"It may be held that Indrabhuti Gautama, a direct disciple of

*See the 'Full Text of the Address by Dr. T. K. Laddu,' published by the Hon. Secy., Syadvada Maha Vidyalaya Benares.

†See The Jaina Gazette, Vol. X. No. 1.

Mahavira whose teachings he collected together, was a contemporary of Buddha Gautama the reputed founder of Buddhism and of Akshapada Gautama the Brahman author of the Nyaya Sutras."

Turning to the European writers on the subject, the following from the Encyclopædia of Religion and Ethics, Vol. VII. p. 465, may be taken to be the last word on the subject: --

"Notwithstanding the radical difference in their philosophical notions, Jainism and Buddhism, being originally both orders of monks outside the pale of Brahmanism, present some resemblance in outward appearance, so that even Indian writers occasionally have confounded them. It is, therefore, not to be wondered at that some European scholars who became acquainted with Jainism through inadequate samples of Jaina literature easily persuaded themselves that it was an offshoot of Buddhism. But it has since been proved beyond doubt that their theory is wrong, and that Jainism is at least as old as Buddhism. For the canonical books of the Buddhists frequently mention the Jains as a rival sect, under their old name Nigantha.....and their leader in Buddha's time, Nataputta (Nata-or Natiputta being an epithet of the last prophet of the Jains, Vardhamana Mahavira), and they name the place of the latter's death Pava, in agreement with Jain tradition. On the other hand, the canonical books of the Jains mention as contemporaries of Mahavira the same kings as reigned during Buddha's career, and one of the latter's rivals. Thus it is established that Mahavira was a contemporary of Buddha, and probably somewhat older than the latter, who outlived his rival's decease at Pava. Mahavira, however unlike Buddha, was most probably not the founder of the sect which reveres him as their prophet, nor the author of their religion.His predecessor, Parsva, the last *Tirthamkara* but one, seems to have better claims to the title of the founder of Jainism,.....but in the absence of historical documents we cannot venture to go beyond a conjecture."

We may also quote the great authority of Dr. Johann Georg Buhler, C. I. E., LL. D., Ph. D., who writes (see 'The Jainas', pages 22 & 23): --

".....the Buddhists themselves confirm the statements of the Jainas about their prophet. Old historical traditions and

inscriptions prove the independent existence of the sect of the Jainas even during the first five centuries after Buddha's death, and among the inscriptions are some which clear the Jaina tradition not only from the suspicion of fraud but bear powerful witness to its honesty."

We need only refer to the authority of Major-General J. G. R. Forlong, F. R. S. E., F. R. A. S., M. A. I., etc., a learned scholar and writer, who points out, as the result of over seventeen years' study and research (see *Short Studies in the Science of Comparative Religions*, pages 243-4):—

"All Upper, Western, North Central India was then—say 1,500 to 800 B. C. and, indeed, from unknown times—ruled by Turanians, conveniently called Dravids, and given to tree, serpent, and phallic worshipbut there also then existed throughout upper India an ancient and highly organized religion, philosophical, ethical and severely ascetical, viz., *Jainism*, out of which clearly developed the early ascetical features of Brahmanism and Buddhism.

"Long before Aryans reached the Ganges, or even the Sarasvati, Jainas had been taught by some twenty two prominent Bodhas, saints or Tirthamkaras, prior to the historical 23rd Bodha Parsva of the 8th or 9th century B. C., and he knew of all his predecessors—pious Rishis living at long intervals of time; and of several scriptures even then known as Purvas or Puranas, that is, 'ancient,' which had been handed down for ages in the memory of recognised anchorites, *Vanaprasthas* or 'forest recluses.' This was more especially a Jaina Order, severely enforced by all their 'Bodhas' and particularly in the 6th Century B. C. by the 24th and last, Maha Vira of 598-526 B. C. This ascetic Order continued in Brahmanism and Buddhism throughout distant Baktria and Dacia, as seen in our *Study I.* and *S. Books E.*, Vols. XXII. and XLV."

The above expressions of opinion of non-Jaina writers, while not always recognising the historicity of the first twenty-two Tirthamkaras of Jainism, fully establish the fact that it has prevailed in the world for at least 2,800 years, that is to say, from a period of three hundred years

before Buddha. It follows, therefore, that Jainism cannot possibly be described as an off-shoot of Buddhism.

The important question which now arises on these established facts is, whether Jainism is an offshoot of Hinduism ?

Certain modern writers* now imagine it to be a daughter of the Brahmanical religion, risen as a protest against the birth (caste) exclusiveness of the parent creed. This opinion is based on the notion that the Rig Veda, being the record of the thoughts of a period when humanity was in a sort of intellectual childhood, must be considered to be prior in time to the more intellectually developed forms of religion. Starting from this assumption, it is argued that Jainism is a protest against the old religion, and must be presumed to be a rebellious daughter of the parent creed to which it bears a close resemblance.

Unfortunately, there is no independent testimony available on this important point, since neither monuments nor any other kind of historical *data*† are forthcoming to throw any light on the situation. The question has to be decided, solely and simply, by the intrinsic testimony furnished by the scriptures of the two creeds independently of all external help. We shall, therefore, study the teachings of the two religions, side by side, to be able to test the claim of each to greater antiquity.

* See The Heart of Jainism, p. 5.

† The Jaina Records do, indeed, prove the great antiquity of Jainism, but as the modern Historian is apt to distrust all documents that are not strictly historical, we may leave them out of consideration at present.

To begin with Hinduism, its writings consist of Vedas, Brahmanas, Upanishads and Puranas. Of these the Vedas are the oldest; the Brahmanas come next in the order of time; the Upanishads follow still later and the Puranas last of all. All the Vedas also do not belong to the same period; that known by the name of Rig being the oldest. Thus, Hinduism is one of those creeds which are characterised by periodic evolution and growth.

This fact speaks for itself, and gives rise to the inference that Hinduism has not always been what it is to-day; and it is clear that important additions have been made to it, from time to time, to impart to it that look of perfection which it undoubtedly lacked in the Vedas, notwithstanding the highly mystic tone of their sacred hymns.

When we turn to find out what was the teaching of the early Hinduism of the Vedic or pre-Vedic period, we are met with the difficulty which even the Upanishad-writers failed to solve satisfactorily, for we have nothing in the nature of a systematic or scientific exposition of religion in the Vedas, but only a collection of hymns addressed to a host of deities almost all of whom are now regarded as pure personifications of the various forces of nature. The Brahmanas admittedly lay no claim to a scientific treatment of the subject, and consist mostly in sacrificial ritual, while the Upanishads, in spite of their philosophical tendency, need elaborate commentaries to be understood, and are also full of such mythical matters as the creation of living beings by Brahmâ as the result of repeated acts

of rape on his own unmarried daughter, Satarupa.* Even the six schools of philosophy or *darshanas*, which endeavoured to give a systematic presentation of the subject of Religion, end in contradicting one another. The result is that nobody seems to know, even to-day, what is the true teaching of Hinduism, though the follower of the Ishvaraless Sankhya is dubbed a Hindu as much as the devotee of Vishnu, or the worshipper at the shrine of Sitla, the controlling deity of small-pox. So far as sacrificial rites are concerned, there can be little doubt that animal sacrifices are opposed to the purity of the spirit of the Rig-veda, and that such ceremonies as the *aJa-medha* (goat-sacrifice), the *ashva-medha* (horse-sacrifice), the *go-medha* (cow-sacrifice) and the *purusha medha* (human sacrifice) were adopted afterwards in some evil moment of time. This is evident from the general nature of the personifications made, especially from that of Agni which represents *tapa* (asceticism), the direct antithesis of the principle underlying human or animal sacrifice. Such of the Vedic text as, "Childless be the devouring ones,"† and those which contain strong imprecations against *rakshasas* and flesh-eaters‡ also furnish strong evidence in support of this view. The tremendous endeavours Hindus have themselves made subsequently to put a symbolical interpretation on the sacrificial text only go to show how bitterly the Hindu heart was opposed to animal-sacrifice. How these sacrificial texts came

*See Brihad Aranyaka Upanishad, I. 4. 4., and for the true interpretation of its text, The Key of Knowledge, pages 684 et seq.

† The Rig Veda, I. 21. 5.

‡ See Wilkins' Hindu Mythology, p. 27.

to be incorporated in the Vedas, is involved in obscurity, the only thing certain about them being that they were opposed to the true spirit of Hinduism, and, therefore, must have been added later on, under some evil influence, since it is not likely that a purity loving religion would indulge in this kind of cruel and misleading symbolism.

This finishes our survey of Hinduism which entitles us to hold that precision of thought and language has never been a distinguishing feature of that creed at any stage of its activities. This amounts to saying that Hinduism has never been free from the nebosity and confusion of thought which are the distinguishing marks of mystic poetry, and that its foundation consists solely in a collection of emblematical hymns, addressed to personified powers and forces, hence, imaginary deities, springing up in the mystery-loving fancy of the poet-sages of the past.

When we turn to Jainism we find a very different state of affairs. It is a thoroughly scientific system of religion and insists on a thorough understanding of the problem of life, or soul. Far from having received periodic additions, it has descended to us in its original form, and although a few schisms have taken place in its constitution during the last 1800 years or so, nothing of importance has been added to or subtracted from its teaching.

It is necessary to refer briefly to the teaching of Jainism to understand the marvellous perfection of thought exhibited by it. It points out that the attainment of the supreme bliss, the condition of Godhood, is

the real ideal of the soul, though it is not always conscious thereof. The realisation of the supreme status, it is further pointed out, is possible with one's own exertion, never by the favour or grace of another. The reason for this is that the supreme status of the *Siddhātman* (God) is the essential nature of the soul, which, in the condition of impurity, or imperfection, is not manifested by it owing to the bondage of different kinds of *karmas*. These *karmas* are forces of different sorts which arise from the union of soul with matter, and which can only be destroyed by self-exertion. So long as a soul remains ignorant of its own true nature, it cannot exert itself to realise its natural perfection and joy. Hence, knowledge of the nature of spirit and other substances and of the forces which cripple the natural powers of the soul, is essential to the attainment of final emancipation from the bondage of *karmas*.

It is the accurate, or right knowledge, springing from true discernment, of the seven principles called *tattvas* which is absolutely essential to the attainment of the goal of spiritual evolution. This must be accompanied by right conduct, that is, exertion in the right direction, for the destruction of *karmic* bonds and the obtainment of release from the cycle of transmigration, *i.e.*, repeated births and deaths.

Such, briefly, is the teaching of Jainism, and it is obvious that the whole thing is a chain of links based on the Law of Cause and Effect, in other words a perfectly scientific school of philosophy; and the one most remarkable feature of the system is that it is not possible to remove, or alter, a single link from it without

destroying the whole chain at once. It follows from this that Jainism is not a religion which may be said to stand in need of periodic additions and improvements, or to advance with times, for only that can be enriched by experience which is not perfect at its inception.

To revert to early Hinduism of the *Vedic* period, we find nothing approaching the systematic perfection of Jainism either in the *Rig* or the remaining three *Vedas* whose authors merely content themselves by singing the praises of mythical gods—*Agni*, *Indra* and the like. Even the doctrine of transmigration which is an essential part of religion, in the true sense of the word, has to be spelt out laboriously from the mythological contents of the *Vedas*, and, as European scholars have pointed out, is only directly hinted at in one place, which describes the soul as ‘departing to the waters and the plants.’

We have thus no alternative left but to hold that early Hinduism, if taken in its exoteric sense, differs from the creed of the *Tirthamkaras* as much as any two dissimilar and disconnected things can differ from one another ; and it is impossible to regard the *Vedas* as the mother of the Jaina Canon. Indeed, the truth seems to lie the other way, for if we once disabuse our minds of the idea of revelation being the source of *Vedas*, and can manage to understand the true teaching underlying its emblematic hymns, we can easily perceive the growth of Hindu mysticism from a source outside its own domain.

It has already been observed that neither the conception of the great Ideal of *Nirvana*, *i.e.*, perfection and bliss, nor the doctrine of transmigration of souls, with the

underlying principle of *karma*, is to be found in the scripture of early Hinduism when read in its ordinary sense, and it may also be stated that even when these doctrines are disentangled from the mythical skein of the *vedic* lore, they lack the scientific basis which they enjoy in Jainism. In this respect, early Hinduism resembles Buddhism which also acknowledges the truth of the doctrine of transmigration and the principle of *karma*, but does not explain the nature of bondage or transmigration in the scientific way they are dealt with in the *Jaina Siddhānta*. The inference these facts give rise to is plain, and, plainly put, amounts to this that the doctrines of *karma*, transmigration and final release were never discovered by Hindu or Buddhist philosophers, nor were they ever revealed to them by an Omniscient or all-knowing Teacher (God).

To appreciate the merit of the argument, it is necessary to remember that the doctrine of *karma* is a highly rational and scientific treatment of the subject of spiritual evolution, and that it is based on the principle and causes of interaction between soul and matter the absence of either of which would be absolutely fatal to its validity, since a non-existent being cannot possibly be bound, and since there can be no binding with imaginary non-existent chains. Buddhism denies the existence (eternity) of the soul, and does not regard the *karmic* bondage to be material in its nature, while early Hinduism has little or nothing to say on the science of spiritual evolution. These facts speak for themselves, and negative the idea of the Jainas having borrowed their elaborate system from either of them. Nor is it possible to hold that the

Jainas perfected the system of Hindus or any other creed. The following from the Encyclopædia of Religion and Ethics (Vol. VII. p. 472) contains a sufficient refutation of all such notions :—

“A question must now be answered which will present itself to every critical reader, *viz.* Is the *Karma* theory as explained above an original and integral part of the Jain system? It seems so abstruse and highly artificial that one would readily believe it a later developed metaphysical doctrine which was grafted on an originally religious system based on animistic notions and intent on sparing all living beings. But such a hypothesis would be in conflict with the fact that this *karma*-theory, if not in all details, certainly in the main outlines, is acknowledged in the oldest parts of the canon and presupposed by many expressions and technical terms occurring in them. Nor can we assume that in this regard the canonical books represent a later dogmatic development for the following reason : the terms *āsrava*, *saṃvara*, *nirjarā*, etc., can be understood only on the supposition that *karma* is a kind of subtle matter flowing or pouring into the soul (*āsrava*), that this influx can be stopped or its inlets covered (*saṃvara*), and that the *karma*-matter received into the soul is consumed or digested, as it were, by it (*nirjarā*). The Jains understand these terms in their literal meaning, and use them in explaining the way of salvation (the *saṃvara* of the *āsravas* and the *nirjarā* lead to *mokṣa*). Now these terms are as old as Jainism. For the Buddhists have borrowed from it the most significant term *āsrava* ; they use it in very much the same sense as the Jains, but not in its literal meaning, since they do not regard the *karma* as subtle matter, and deny the existence of a soul into which the *karma* could have an ‘influx.’ Instead of *saṃvara* they say *āśavakkhaya* (*asravakṣaya*), ‘destruction of the *āsravas*,’ and identify it with *magga* (*marga*, ‘path’). It is obvious that with them *āsrava* has lost its literal meaning, and that, therefore, they must have borrowed this term from a sect where it had retained its original significance, or, in other words, from the Jains. The Buddhists also use the term *saṃvara*, *e.g.*, *silasaṃvara*, ‘restraint under the moral law,’ and the participle *saṃvuta*, ‘controlled,’ words which are not used in this sense by Brahmanical writers, and therefore are most probably adopted from Jainism, where in their

literal sense they adequately express the idea that they denote. Thus the same argument serves to prove at the same time that the *karma*-theory of the Jains is an original and integral part of their system, and that Jainism is considerably older than the origin of Buddhism."

When we turn to Hinduism to enquire if the *karma*-theory be the result of the researches of the Hindu *rishis*, we find only a vague and incomplete conception of it in the early scripture of Hinduism. The conclusion here also is the same, namely, the *karma*-theory has been adopted by the Hindus from some other creed, for if it were the product of the labour of Hindu *rishis*, it would have retained that scientific aspect in the hands of its authors which it undoubtedly wears in Jainism. What is the nature of *karma*, bondage, emancipation and *nirvana*, is a subject on which the Hindus seem to entertain the most conflicting and unscientific notions; indeed, the terms *āsrava*, *saṁvara*, and *nirjarā* are some of those which are almost wholly unknown to the Brahmanical creed, in spite of the elaborate intellectualism of the *upanishad*-writers who tried to put their ancestral faith on a sound metaphysical basis. The conclusion we are entitled to draw, then, is that Hinduism has itself borrowed that from some other source which is now regarded by some as its own discovery.

The next question is, from whom could the Hindus have borrowed their *karma* theory? Not from the Buddhists, because Buddhism came into existence subsequently; nor from any other creed than Jainism which undoubtedly is the oldest of all other religions which preach the doctrine of transmigration, and the only one which explains it in the scientific way.

This practically disposes of the wrong notion that Jainism is a daughter of Hinduism ; but as the origin of the Vedas is likely to throw considerable light on the point, we shall now endeavour to trace out their source from the point of view of rational thought.

Modern research conceives the Vedas as a collection of the outpourings of the human mind in its infancy when mankind feared the elements, and were ready to fall on their knees to propitiate all kinds of physical forces, personified as gods and goddesses. The state of civilization attained by the Hindus, as is evident from the intrinsic evidence furnished by the Vedas themselves, however, sufficiently disproves this notion. For the authors of the sacred hymns were not primitive men or savages, in any sense of the term, and cannot be said to have fallen down before fire (Agni) and other forces of nature in wonder and awe. According to one European writer:—

“The country occupied by the Aryans was peopled by various tribes, and divided into numerous principalities. Many names of kings occur in the Vedas Mention is made of *purpati*, lords of cities, and *gramani*, heads of villages References are made to well-dressed females and to well-made garments. From these passages and others relating to jewels, it may be gathered that considerable attention was already paid to personal decoration. The materials of clothing were probably cotton and wool. The form of the garments was much about the same as among the modern Hindus. A turban is mentioned. References to needle and sewing suggest that made dresses were not unknown. Iron cities and fortifications are mentioned. Intoxicating liquors are mentioned in the hymns. Nearly a whole mandala of the Rig Veda is devoted to the praise of Soma Juice. Wine or spirit, *sura*, was also in use.

“The chief occupations of the Aryans were fighting and cultivating

the soil. Those who fought gradually acquired influence and rank, and their leaders appear as *Rajas*. Those who did not share in the fighting were called *Vis*, *Vaisyas*, or householders."

Describing the state of the Hindu society of the Vedic period, Dr. Wilson observes :—

"That the Aryans were not merely a nomadic people is very evident. As well as their enemies they had their villages and towns as well cattle-pens; and many of the appliances, conveniences, luxuries and vices found in congregated masses of human family. They knew the processes of spinning and weaving, on which they were doubtless principally dependent for their clothing. They were not strangers to the use of iron and to the crafts of the blacksmith, copper-smith, carpenter, and other artisans. They used hatchets in felling the trees of their forests, and they had planes for polishing the wood of their carts. They fabricated coats of mail, clubs, bows, arrows, javelins, swords or cleavers, and discs to carry on their warfare, to which they were sometimes called by the sound of the conch shell. They made cups, pitchers, and long and short ladles, for use, in their domestic economy and the worship of the gods. They employed professional barbers to cut off their hair. They knew how to turn the precious metals and stones to account; for they had their golden earrings, golden bowls, and jewel necklaces. They had chariots of war from which they fought, and ordinary conveyances drawn by horses and bullocks; they had rider-bearing steeds and grooms to attend them. They had eunuchs in their community . . . They constructed skiffs, boats, rafts and ships; they engaged in traffic and merchandise in parts somewhat remote from their usual dwellings. Occasional mention is made in their hymns of the ocean which they had probably reached by following the course of the Indus. Parties among them covetous of gain are represented as crowding the ocean in vessels on a voyage. A naval expedition to a foreign country is alluded to as frustrated by a shipwreck."

Amongst amusements, the Aryans were familiar with singing, dancing and acting. Drums are mentioned in the Vedas, and in the Atharva Veda one hymn is especially addressed to a drum.

Such were the Aryans of the period during which

the Vedas were composed. We can call them savages only if we shut our eyes to their achievements of which a sufficiently long list is given in the two preceding quotations. What, then, is the explanation of the almost childish worship of Agni, Indra and the like to whom the hymns of the Rig Veda are addressed? It seems inconsistent with good reason to hold that men of such brilliant attainments as the Hindus have been shown to be, from the intrinsic evidence furnished by the Vedas themselves, could be so backward in respect of intellect as to be struck with wonder and awe at the sight of fire (Agni), and to compose a series of hymns to propitiate a force which they could themselves produce with the greatest ease. The fact is that the Vedic gods are not the personifications of the physical forces of nature, but of the spiritual powers of the soul. As the singing of the praises of the soul is the direct means of 'waking' it up from the lethargy of *karmic* somnolence, the poet-*rishis* of the Rig Veda addressed a number of hymns to the most important ones of the spiritual faculties, so that they should come into manifestation in the consciousness of him who chants them with intelligence and understanding of their purport. They also personified many of the minor functions of life—breathing, etc.,—as will be shown later on. All this, however, presupposes a profound knowledge of certain spiritual truths on the part of the *rishis*, and is fully in keeping with the highly advanced civilisation of the Aryans of the Vedic period.

But while a presupposition of the knowledge of spiritual truths is a condition precedent in the composers

of the hymns of the Rig Veda, the existence of such knowledge, in a clear scientific way, is also an unavoidable necessity. But where shall we look for this knowledge of truth if not in Jainism, which is the only other ancient religion in India? It follows from this that the Jaina system is really the basis of the sacred poetry of the Rig Veda, whose authors personified different functions of life as well as certain latent spiritual forces of the soul as gods and goddesses.

It might, indeed, seem to be the case that the Sankhyan metaphysics rather than any other system of religion or philosophy really lies at the back of the Rig Veda, since the vedic personifications are mostly based on a hypothesis which, if not actually Sankhyan so much resembles it in form that it might be taken to have differed but little from it. The fact, however, is that the modern system of Sankhya belongs to a much later period than any of the Vedas. It acknowledges their authority, and could not have well preceded them in the order of time.

It would, therefore, appear that there must have been another form of religion resembling the Sankhyan system and characterised by all the vagueness and indefiniteness of thought characteristic of mysticism. That there was such a creed is borne out by the Jaina Puranas, according to which unenlightened men began to spread all possible kinds of false and misleading doctrines even in the life-time of Śhri Rishabha Deva Bhagwan, the first Tirthamkara of Jainism; and Marichi, a grandson of the Holy Tirthamkara Himself, who, failing to conquer the different kinds of

pariśahas, had applied himself to the practising of *yoga* with a view to acquire psychic powers, and had developed certain occult faculties, became the founder of a system of religion of a type intermediate between the Sankhyan and the Yoga creeds. It would thus seem that the system founded by Marichi, which consisted of a superstructure of mysticism raised on a foundation of fragmentary truth, borrowed from the creed of the Holy Tirthamkaras, is the real basis of the mythology of the Vedas and the subsequent Puranas.

The force of the observation that the superstructure of Vedic mythology is based on a foundation of fragmentary truth taken from the Jaina Siddhānta, would be evident to any one who would seriously reflect on the origin of the doctrine of transmigration and its underlying principle of Karma. That this doctrine was known to the author or authors of the Vedas is apparent from the passage in the Rig Veda which speaks of the soul as 'departing to the waters or the plants' (see 'Indian Myth and Legend' by Donald A. Mackenzie, p. 116), as well as from the general tenor of the philosophy underlying the Vedic mythology.

If it be conceded in agreement with Yaska, the most famous even if not the earliest commentator of the Vedas, that there are three important deities in the Vedas, Agni whose place is on the earth, Vayu or Indra whose place is in the air, and Surya whose place is in the sky, it becomes easy to perceive that these deities receive severally many appellations in consequence of the diversity of their functions (see 'The Hindu Mythology' by W. J. Wilkins, p. 9). We have explained

the nature of Indra in The Key of Knowledge, and shall also describe it here later on ; but Surya is the symbol of omniscience, (*kevala jñāna*) and Agni of the 'fire' of asceticism. Thus, the three principal deities of the Vedic *rishis* are symbolical of the three different aspects of spirit, Surya representing it in its natural effulgence, Indra depicting it as the lord and enjoyer of matter, and Agni standing for its sin-destroying characteristics to be developed under the influence of asceticism. The three legs of Agni indicate the three-fold nature of *tapa* (asceticism) relating to mind, speech and body, while his seven arms indicate the seven occult forces conceived to be lying dormant in the seven *chakras* (plexuses) of the body. The ram, the favourite mount of the god, is a symbol of lower personality (see The Key of Knowledge, chapters VIII and IX) which is to be sacrificed for the glorification of the higher Self. The 'pieces of wood' which give birth to Agni represent the physical body and the material organ of mind which are both consumed before the final emancipation. As the pure natural qualities of the soul are brought into manifestation through the fire of *tapa*, Agni is described as the priest of gods who appear at his invocation. Finally, Agni (*tapa*) is also to take the soul to the region of the ancestors (Nirvana) where it shall dwell for ever in the enjoyment of peace and wisdom and happiness.

Such is the nature of Agni, the youthful priest of the gods. He is not a being but an impersonation ; and the impersonation is not of the physical fire, as the European translators of the Vedas have

imagined it to be, but of the *karma*-consuming fire of the soul itself, as manifested in the practising of *tapa*. This one impersonation is sufficient to show that the brain which conceived it must have been familiar with the doctrine of transmigration and the theory of *karma*; and the fact that the doctrine is preached in disguise indicates that the author of the mystic impersonation did not feel competent enough to explain it in the scientific way. He must have, therefore, borrowed it from some other source which, outside Jainism, is not to be found elsewhere in the world.

It may also be pointed out here that Hinduism itself has always admitted and never disputed the great antiquity of Jainism and of its founder, Bhagwan *Shri* Rishabha Deva, whom the Hindus regard as an incarnation of Vishnu. He is mentioned in the *Varâhâ* and *Agni Puranas*, which place his historicity beyond question, giving the name of his mother—Marudevi—and of his son, Bharata, after whom India came to be called Bharatavarsha in the past. The *Bhagavata Purana* likewise makes a mention of the holy Tirthamkara, and acknowledges him as the founder of Jainism.

According to the last named *Purana*, Rishabha Deva was the ninth *avatara* (incarnation) of Vishnu, and preceded the *Vâmana* or Dwarf, Rama, Krishna and Buddha who are also regarded as *avatars*. Now, since the *Vâmana avatara*, the fifteenth in the order of enumeration, is expressly referred to in the *Rig Veda*, it follows that it must have priority in point of time to the composition of the hymn that refers to it; and inasmuch

as *Shri Rishabha Deva Bhagwan* even preceded the *Vâmana avatara*, he must have flourished still earlier.* Thus, there can be no doubt but that the composition of the Vedas took place a considerable time after the establishment of Jainism in the present cycle of time.

The Hindus naturally claim a divine authorship for their Vedas, but the nature of the hymns shows that the claim is unfounded. Revelation, in its true sense, means either (a) the discovery of truth by one's own soul by means of direct perception, called *kevala jnâna* (omniscience), or (b) the statement of pure truth by an omniscient Teacher (*Tirthamkara*) prior to His leaving the world to enter *nirvâna*. The Vedas are said to belong to the latter type, since they are described as *śruti*, i. e., that which is heard. It is, therefore, necessary to ascertain the nature of the propounding source of true *śruti* or scripture. The first thing to be borne in mind in this connection is that speech—whatever be its form and whether it be voluntary or not—is a kind of material movement, and arises by the operation of mental or emotional impulses on the particles of subtle matter in the first instance. The disturbance is then communicated

* The fact that the vedic text is couched in mythological language does not impair the accuracy of this inference, since the vedic mythology, like that of the epics and *puranas*, has, in many instances drawn the raw material of its personifications, metaphors and allegories from well known facts and events of history. The *Jaina puranas* prove the historicity of both *Shri Rishabha Deva Bhagwan* and *Vishnu rishi*, who came to be known as the *Vâmana Avatara*, because of his relieving, on one occasion, the suffering of certain ascetic saints, by contracting his body to a dwarfish size and then expanding it to incredible dimensions, with the aid of an occult power acquired by the performance of austere asceticism.

to the matter of the atmosphere which carries it to the ear of the hearer. The impulses of mind, which play such an important part in the production of speech, consist in subtle movements originating in the two inner bodies of the soul, and would be impossible in their absence. Hence, where there is no taint of matter left in the soul, speech necessarily becomes impossible for it. It follows from this that a bodiless soul, or in general terms, pure spirit, is incapable of communicating with men by means of speech. Further, since perfect freedom from the bondage of matter is possible only by Self-contemplation in the highest degree, no pure spirit can possibly be interested in the affairs of others. It is, therefore, certain that there can be no revelation by a pure spirit, such as God is said to be, to men.

It is also worth noting that there can be no true revelation except in plain terms, since the *Tirthamkara* is devoid of motives for concealment of truth, and cannot, therefore, be credited with a desire to use language which is liable to misinterpretation, hence likely to mislead. There can be no revelation through high or special priests, or mystic poets and saints. On this point it is only sufficient to read the scriptures of the different creeds now prevailing in the world to be convinced of the fact that the message, or command, whose authorship is ascribed to God is contradicted by another such message, or command, in the same book, and, generally, by some passage in the scripture of another creed. The secret of this kind of inspiration—it is really nothing but being possessed by an idea—lies in the fact that the priest, or the inspired

seer, as the case may be, trains himself, by a long course of practising fasting, sacrificial worship, and the like, to enter into a sort of abnormal state in which the powers of his soul are manifested in a more or less marked degree. These are generally mistaken by men for a manifestation of divine favour, and all kinds of absurd and fanciful notions are founded upon them. The fact, however, is that the suspension of the functioning of the discriminative faculty puts the most predominant idea for the moment in possession of the mental field of the seer, so that his conversation is tinged with his personal prejudices and beliefs, notwithstanding the fact that he believes himself to be inspired by his deity. The following account of a Polynesian priest's inspiration may be read with advantage in this connection (see *Science and Hebrew Tradition* by T. H. Huxley, p. 324):—

“ . . . a hog was killed and cooked over night; and, together with plantains, yams, and the materials for making the peculiar drink *kava* (of which the Tongans were very fond), was carried the next day to the priest. A circle, as for an ordinary *kava*-drinking entertainment was then formed; but the priest, as the representative of the god, took the highest place, while the chief sat outside the circle, as an expression of humility calculated to please the god. ‘As soon as they are all seated the priest is considered as inspired, the god being supposed to exist within him from that moment. He remains for a considerable time in silence with his hands clasped before him, his eyes are cast down and he rests perfectly still. During the time the victuals are being shared out and the *kava* preparing, the *mataboos* sometimes begin to consult him; sometimes he answers, and at other times not; in either case he remains with his eyes cast down. Frequently he will not utter a word till the repast is finished and the *kava* too. When he speaks he generally begins in a low and very altered tone of voice, which gradually rises to nearly its natural pitch, though sometimes a little above it. All that he says

is supposed to be the declaration of the god, and he accordingly speaks in the first person, as if he were the god. All this is done generally without any apparent inward emotion or outward agitation; but, on some occasions, his countenance becomes fierce, and as it were inflamed, and his whole frame agitated with inward feeling; he is seized with an universal trembling, the perspiration breaks out on his forehead, and his lips turning black are convulsed; at length tears start in floods from his eyes, his breast heaves with great emotion, and his utterance is choked. These symptoms gradually subside. Before this paroxysm comes on, and after it is over, he often eats as much as four hungry men under other circumstances could devour.' "

Commenting upon this instance, Prof. T. H. Huxley observes :—

"The phenomena thus described, in language which, to any one who is familiar with the manifestations of abnormal mental states among ourselves, bears the stamp of fidelity, furnish a most instructive commentary upon the story of the wise woman of Endor. As in the latter, we have the possession by the spirit or soul, . . . the strange voice, the speaking in the first person. Unfortunately nothing (beyond the loud cry) is mentioned as to the state of the wise woman of Endor. But what we learn from other sources (e. g. 1 Sam. X. 20-24) respecting the physical concomitants of inspiration among the old Israelites has its exact equivalent in this and other accounts of Polynesian Prophetism."

Similar sights can be witnessed by any one at the tomb of Miran Sahib at Amroha in India, and even an ordinary *syânâ* (medium) can manage to 'turn up' something in this line without much trouble.

As stated above, this is not an instance of revelation, but of 'possession' by an idea.

The true characteristics of revelation are mentioned in the *Ratna Karanda Shrâvakâchâra*, and may be briefly described as follows :—

(i) it should proceed from an omniscient *tirthamkara* ;

(ii) it should be absolutely irrefutable, *i.e.*, in capable of being disproved by logic ;

(iii) it should be in agreement with perception (or observation), inference and reliable testimony ;

(iv) it should be helpful to all *jivas*, that is, it should not directly or indirectly become a source of suffering and pain to any one—not even the animals ;

(v) it should describe things *as they exist in nature* ; and

(vi) it should be competent to destroy doubt and uncertainty in respect of spiritual matters.

Bearing the above characteristics of a true scripture in mind, it can be seen at a glance that the claim of the Vedas to a Divine authorship, through the medium of revelation, cannot be entertained by a rational mind. Unpalatable as this statement may seem at first sight, there is nevertheless no escape from it ; for the Hindus have themselves 'out-grown' their Vedas in many respects. For instance, they no longer worship Indra, Mitra, Varuna, and most of the remaining Vedic deities nowadays. What else can this change indicate, if not that the true character of the Vedic gods was discovered to consist in pure personifications, and consequently it was found impossible to offer them devotion any longer ?

The same conclusion is to be reached from the fact that modern Hinduism considers the sacrifices of animals and men enjoined in the Vedas as inhuman and degrading.

Indeed, so far as sacrificial ritual is concerned, later writers have endeavoured to interpret the text relating

to sacrifices in an esoteric sense, but it is obvious from the ancient traditions and customs that have survived to the present day that it was not originally intended to be so read. That its authorship must be ascribed to 'devouring' seers is only too obvious, for no truly vegetarian *rishi* could have ever dreamt of defiling his composition by employing a type of sanguinary symbolism which is not only open to misinterpretation, but which must also be disgusting to his natural instincts. Thus, the portion relating to animal sacrifice cannot be the work of those who knew *tapas* (personified as Agni) to be the cause of salvation, but must have been added subsequently under some evil influence.

The evolution of Hinduism can now be traced with greater lucidity in the light of the above observations.

Born in the poetic imagination of mystic *rishis*, as a means of perfecting the soul by chanting its praises, in the form of songs addressed to its various divine qualities, it descended to the succeeding generations as a collection of beautiful hymns, which, in course of time, were accepted as revealed truth, and formed the *nucleus* of a new faith as soon as the emblematic nature of their composition was lost sight of by men. The earliest hymns were probably those which now compose the Rig Veda, with the exception of such of them as sanction or indirectly lend countenance to animal sacrifice. Their true significance was probably the common property of a large number of men at the time of their composition, and as they were not only regarded as beautiful from a purely literary point of view, but were also of material assistance in developing

the soul, they were readily committed to memory, and employed in their daily meditation by mystically inclined poets and saints. Their sanctity increasing with age, they became, with the lapse of time invested with the fullest amount of veneration paid to revealed truth, and were given credit for all sorts of miraculous powers by the mystery-loving tendency of a mystic faith. Thus it was that the later generations received these hymns with more veneration than understanding of their true import and regarded them as the divine charter of their faith. Having been set up as a scripture of divine authorship, the compilation of sacred hymns became the starting point of mysticism, and was encroached upon and enlarged from time to time. The very first addition that was made owes its origin to some evil influence* for all concerned ;

* The following account of this inhuman innovation is to be construed with the aid of the *Jaina Puraṇas*. In the reign of *rājā Vasu*, long long ago, there arose a dispute between one *Nārada* and his co-pupil, *Parbat*, as to the true meaning of the word *a/a* which denoted an object employed for the worship of Gods. The word now means both grains of rice more than three years old which cannot take root again as well as a he-goat. *Parbat*, who had probably acquired a taste for flesh, maintained that the word meant only a he-goat, while *Nārada* defended the old significance. *Parbat* was defeated by the force of public opinion, the sanctity of long established custom and the argument of his adversary, but he appealed to the *rājā*, who also happened to be a pupil of his father. To win over the *rājā* to the side of *Parbat*, the latter's mother secretly visited him at the palace, demanded the unpaid *gurudakṣhiṇa* (teacher's remuneration or fee), due to her husband, and begged him to allow her to name the boon. *Vasu* agreed, little thinking what would be asked of him, and gave his word. The mother of *Parbat* then told him that he should decide the issue in favour of her son ;

for while it meant suffering and pain to those innocent beings whose sacrifices were henceforth to be offered

and although Vasu tried to avoid fulfilling his promise, she would not permit him to break his word, and held him fast to it. Next day the matter was referred to the *rājā*, who gave his opinion in favour of Parbat. Thereupon Vasu was destroyed, and Parbat was turned out of the kingdom in disgrace; but he resolved to preach and spread his doctrine to the best of his ability. While he was still meditating as to the course he should follow, he was met by a demon from Pâtāla who approached him in the guise of a *brahman* saint. This demon, who introduced himself to Parbat as the *rishi* Sândiliya, was, in his previous birth, a prince known by the name of Madhupingala, who had been tricked into surrendering his would-be bride by an unscrupulous rival. It so happened that Madhupingala had the best chance of being selected at the *svayamvara* of a certain princess, Sulsa, having been privately accepted by her mother. His rival, Sagar, came to know of the secret arrangement, and, blinded by his passion for Sulsa, consulted his *mantri* (minister) as to what should be done to win the princess. This wretch composed a spurious work on physiognomy, and secretly buried it under the *svayamvara* pavilion; and when the invited princes had taken their seats in the assembly, he pretended to divine the existence of an old and authentic *śāstra* (scripture) underground. To cut a long story short, the forged manuscript was dug out and the man was requested to read it in the assembly.

He began its perusal, and soon came to the description of eyes for which Madhupingala was particularly noted. It was with great relish that this enemy of Madhupingala emphasized every passage of the forgery which condemned the type of Madhupingala's eyes, describing them as unlucky and their possessor as ill-starred, unfortunate and the cause of bad luck to his friends and family. Poor Madhupingala broke into tears, and left the assembly. Crushed, humiliated and defeated in this vile manner, he tore off his garments, and gave up the world to lead the life of a mendicant. Just then Sulsa entered the *svayamvara*, and accepted Sagar as her husband.

A short time after this, Madhupingala heard from a physiognomist that he had been tricked and taken in and deprived of the bride of his choice by unscrupulous means, and died in a paroxysm of rage

to gods, it destined the sacrificer himself and all those concerned in the taking of life, under the pretext of

which followed the discovery. He was reborn as a fiend in a region of the Pātāla, recollected the fraud practised upon him in his last life on earth, and vowed to be revenged upon its perpetrators. He set out immediately for the world of men, and encountered Parbat just after he had been turned out of the city of Vasu and at the time when he was meditating on the best course to pursue to popularise his interpretation of the word *aja*. Finding Parbat a useful and ready tool for wreaking his deadly vengeance on his hated rival, he promptly offered to assist him in his vile mission. According to this unholy compact between man and fiend, Parbat was to proceed to Sagar's city where Mahākāla—this was the real name of the demon—was to spread all kinds of plague and pestilence which would be removed at Parbat's intercession, so that he might acquire respect in the eyes of the people whom he intended to convert to his views. The demon kept his word, and Parbat found the whole population suffering from malignant diseases, which he began to treat successfully with his incantations. But for every disease that was cured two others appeared in the fated kingdom, till people began to believe that they had incurred the wrath of gods, and sought the advice of Parbat, whom they had now begun to look upon as their chief benefactor. Some time passed away in this manner, and at last it was thought that the moment favourable for the introduction of the new system of sacrificial rite had arrived. At first there was considerable opposition to the idea of animal sacrifice; but long and intolerable suffering, great respect bordering on veneration for Parbat, and, the most important of all, faith in his miraculous power, built, as it was, on an actual demonstration of the practical utility of his system, inclined less stout hearts to carry out his suggestion. Meat was first of all given as a remedy for certain diseases, and it never failed in the promised effect. What Parbat had failed in establishing by argument, he succeeded in proving by this method of practical demonstration with the help of his demon accomplice. Gradually and steadily the number of converts to his views increased, till at last an *ajamedha* was celebrated, on Parbat's assurance that the victim suffered no pains and went direct up to heaven. Here also Mahākāla's powers were relied upon, and they

religion, to suffering and pain hereafter, and ultimately also brought discredit on the sanctity of the original and genuine Veda itself.

did not fail him either, for just as the victim writhed and groaned under the 'sacred' knife, Mahākāla created by his power of *Māyā* a *vimāna* (a kind of aerial chariot) carrying a ho-goat, 'happy and smiling,' heavenward. Nothing more was needed to convince the demoralised inhabitants of Sagar's kingdom; the *a-medha* was followed by a *go-medha* (cow-sacrifice); that by an *ashva-medha* (horse-sacrifice), and finally *purusha-medha* (human-sacrifice) was also celebrated with great *eclat*, each one immediately bearing the fruit ascribed to it. In each case the animal or man slaughtered was also shown to be ascending to heaven. As time wore on, people got over their early prejudices against sacrificing living beings and eating their flesh, till, finally, sacrifice came to be regarded as the shortest cut to heaven for the victim. A statement to this effect was actually incorporated in the text of the sacrificial works composed at the time; and so great was the faith people acquired in these rites that many persons came willingly forward to offer themselves as victims, believing that they would reach heaven at once by so doing. Finally, Sulsa and her deceitful lover, Sagar, also offered themselves as sacrificial offering to propitiate the gods, and were cut up on the altar.

The demon's vow was thus fulfilled; he had the full 'pound' of his vengeance, and departed to the nether regions. His departure considerably affected the artificial efficacy of sacrifice, but as it also carried away the source of plagues and pestilence, it was not immediately noticed. The inability to demonstrate the statement of the newly compiled 'sacred' text, which laid down that the victims of sacrifice went direct up to heaven, was explained by the suggestion of some error in pronunciation or proper recitation of the holy *mantras* which used to be chanted at the time, or in some other similar way. In the meantime, elaborate directions had been prepared for the officiating priests, and a whole code of ceremonial ritual had been arranged in which minute details were carefully studied. Probably some of the older hymns (of the Rigveda period) had also been altered to suit the requirements of the new order of

But the more thoughtful of men soon began to perceive that the efficacy of sacrifice was more imaginary than real, and felt convinced that the shedding of blood could never be the means of one's own or the victim's salvation. The custom had, however, taken deep root, and could not be eradicated in a day. It was only after the lapse of a long long time that the wave of reaction against this cruel practice acquired sufficient force to render an alteration of the sacrificial text a matter of necessity. But this was no easy matter to accomplish, for once the sanctity attaching to scripture is deliberately denied in respect of a single verse, the whole foundation of a mystic creed, whose binding force is inseparably associated with its supposed revelation, must necessarily become undermined. The pruning of the Vedas was, therefore, out of the question, and the enlightened reformer had to resort to symbolism, the only other method of introducing reform without interfering with the sanction of authority revelation is invested with. Accordingly, a symbolical, hence, an esoteric, basis was sought for the interpretation of the Vedic text, and the features of distinction of the principal types of sacrificial beasts as well as the etymological significance of their names was made use of to construct a theory of hidden interpretation. Thus it was that the ram, the he-goat and the bull, three of the most common beasts in the category things established by Parbat and his underlings. From Sagar's province the new doctrine spread far and wide; and, even after the departure of the demon to his own place, the powers of the priests acquired by the practising of animal magnetism, *yōga* and the like, in which departments of knowledge they seem to have been well instructed, sufficed to attract fresh converts to Parbat's unholy cause.

of sacrificial animals, came to be recognised as emblems^a of certain negative tendencies whose eradication is necessary for spiritual evolution and the attainment of *môksha*. The device had the desired effect ; for, while it left the authority of the Vedas as a revealed scripture untouched, on the one hand, it put a stop to the harmful and inhuman system of sacrifice, and turned men's thoughts in the right direction, on the other.

But the seed of evil which had been sown proved to be endowed with greater explosive vigour than could be nipped by the spiritualising of the sacrificial cult. For the whole of the mystic world, which seems to have always taken its cue in the sacred lore, principally from the fountain-head of mysticism (see *The Fountain-head of Religion* by Ganga Prasad, M.A.) in Bhâratvarsha (India)—whatever might have been its boundaries at the time—had imbibed the new doctrine of getting into heaven through the agency of sacrificial blood, and could not be persuaded to discontinue a practice which almost directly sanctioned their favourite food, the animal flesh. It is not always possible, at this remote period of time, to follow the waves of action and re-action set up by the changing attitude of Hindu thought in the outside world ; but we are not altogether without a strong actual parallel. This is furnished by the teaching of Judaism which seems to have passed through the same kinds of mental changes toward the sacrificial cult as those of Hinduism. The text (1 Sam. XV. 22)—

"Has the Lord as great a delight in burnt offerings and sacrifices,

*** See The Key of Knowledge, chapter VIII.**

as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—

is a strong condemnation of a practice in vogue. The attempt to spiritualise the text became clearly marked when it was said :

"I will take no bullock out of thy house, nor he-goats out of thy folds.....If I were hungry I would not tell thee.....will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most high."—(Ps. L. 9—15).

Jeremiah further develops the idea, and makes the Lord say :—

".....I spake not unto your fathers, nor commanded themconcerning burnt offerings or sacrifices : but this thing commanded I them, saying, obey my voiceand walk ye in all the ways that I have commanded you, that it may be well unto you."—Jeremiah, vii. 21-23.

These passages furnish too close a resemblance to the vicissitudes of Hindu faith to be a mere co-incidence, and betray the hand of the same agency whom Deussen encountered in the *Bṛihad-Āraṇyakam* (The System of the Vedānta, p. 8) engaged in spiritualising the sacrificial cult. The practice, however, continues to this day.

Hinduism now finds itself face to face with its own progeny, brought up and reared in a foreign land, defying its authority, and also finds its own scripture furnishing its adversaries with arguments in support of the now heartily abhorred *go-medha*. In recent years, Swāmi Dayānanda Sarasvatī, a talented grammarian, and the founder of the Arya Samāja, tried to tide over the difficulty by boldly denying that the Vedas had anything to do with animal sacrifice and by challenging, in a wholesale manner, their current translations by European scholars; but an attempt of this kind

is hardly likely to succeed in the face of facts which speak for themselves. Old established usage certainly points to the followers of the Vedas having actually followed the sacrificial cult. Even today there are high caste Hindus who perform animal sacrifices with *brahmanas* officiating as priests. This state of things could never have been openly tolerated in a purely vegetarian creed, and points to a more general prevalence of the cult in the past. Meat-eating, too, is not uncommon among the Hindus, including the *brahmanas*; and it has its own tale to tell. It is not that it is eaten in secret; but that those who take it are not supposed to be any the less Hindus for that reason, though many do not take it by choice. This general recognition of its suitability, as an article of food, could never have been possible in the past, in view of the rigid observance of the rules of good conduct and caste-exclusiveness by all classes of Hindus, unless flesh had come to be sanctioned by some high authority, which cannot but be that of the sacrificial text. We therefore conclude that the Arya Samjist's version is not the true reading of the Vedas.* So far as the English

* To determine the merit and worth of their interpretation still further, we must examine the Aryasamajists' rendering of Agni and Indra which according to Mr. Guru Datta, a follower of S. Dayananda and the famous author of the Terminology of the Vedas, only imply the science of training horses, or heat, and a governing people, respectively. Mr. Guru Datta challenges the accuracy of the translations of the Vedas made by modern Orientalists, Max Muller and others, and contends that their error has arisen from their treating general terms as proper nouns. European scholars, it will be seen, have followed in the footsteps of certain Hindu commentators—Mahidhara, Sayana and others—but Mr. Guru Datta adheres to the method laid down by Yaska, the author of Nirukta, which consists in reading

translations are concerned, it is not likely that they would be wrong altogether, since they are

every word in the light of its derivative sense. We have already sufficiently criticised the European version, and shall, therefore, now proceed to determine the merit of Mr. Guru Datta's reading by comparing it with that of Prof. Max Muller. The passage selected by us for the purposes of a comparison is the one selected by Mr. Guru Datta himself, and consists of the first three *mantras* of the 162nd *sukta* of the Rig Veda. Mr. Guru Datta's version as well as that of Prof. Max Muller are both given in the Terminology of the Vedas, and read thus :--

Mr. Guru Datta.

1. "We shall describe the power-generating virtues of the energetic horses endowed with brilliant properties, or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances (not sacrifice).

2. "They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who are well-versed in questioning others elegantly, in the science of forms and in correcting the unwise, these and such alone drink the potion of strength and of power to govern.

3. "The goat possessed of useful properties yields milk as a strengthening food for horses. The best cereal is useful when

Prof. Max Muller.

1. "May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods.

2. "When they lead before the horse, which is decked with pure gold ornaments, the offering, firmly grasped, the spotted goat bleats while walking onwards; it goes the path beloved by Indra and Pushan.

3. "This goat, destined for all the gods, is led first with the quick horse, as Pushan's share; For Tvashtri himself raises to glory

based on the readings of recognised Hindu commentators themselves; nor have they been condemned by the Hindus generally.

made into pleasant food well- this pleasant offering which is prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods."

The *italics* are ours : and their force will be appreciated by any one who would but bear in mind the statement of Śrīrāma Dayananda that the *sukta* in question "is an exposition of *āshva vidya* which means the science of training horses and the science of heat which pervades every where in the shape of electricity." (The Terminology of the Vedas, p. 38). Unfortunately for this reading, the relevancy of training horses or of excellence in the culinary art is not in any way made clear or established by good reason.

There is little, if any, merit, indeed, in the other version also, if taken in a literal sense; but its relevancy is apparent from its general conformity to an actually prevalent usage which has undoubtedly descended from great antiquity.

It is no doubt, true that the Vedic terms are almost wholly *yaugic* (derivative), as opposed to *rurhi* whose sense is arbitrarily fixed by men; but it is equally true that practically the whole vocabulary of the Sanskrit language consists of words coined from simple roots by definite etymological processes. This peculiarity has extended itself even to proper nouns—names of persons especially, e.g., Rama is he who causes delight or is delightful and pleasing. Thus, it is always possible to question the validity of any particular version from one point of view or another, but it is evident that no satisfactory results can be arrived at in this manner.

In many instances root-meaning would be a sufficient index to the sense of words, but often it would be necessary to resort to the current or acquired expression to get at the truth, care being taken not to sacrifice away the sense of relevancy of things by an over-zealous attitude of mind to establish a favourite view. For this reason, it would not be correct to say that *Indra* always means 'the governing people' and nothing but the governing people, *Agni*, never

To revert to the evolution of Hinduism, the validity of our conclusions would be apparent to any one who would give full consideration to the following facts:—

(1) The Vedas, if literally interpreted, do enjoin animal and even human sacrifice.

anything other than the science of training horses or heat, and so forth. *Agni*, as heat, and *Indra*, as a governing people, can, surely, have no claim to a special importance to be entitled to have a very large number of the Vedic hymns 'dedicated' to themselves, especially when their opposites—respectively, cold and a nation that is ruled by another—are given no place in the gallery of the Vedic 'gods' (*devatas*). There are innumerable other sciences, professions, arts and the methods of training animals which are no less important or useful than *agni* and *indra* as understood by Mr. Guru Datta, yet we find no hymns dedicated to them in the Vedas. Neither the science of training horses nor a governing people are included in the six categories of things to be known—(i) time, (ii) locality, (iii) force, (iv) human spirit, (v) deliberate activities, and (vi) vital activities—laid down in the Terminology of the Vedas (see pages 53 and 54), notwithstanding the fact that Mr. Guru Datta's classification was made expressly for the purpose of determining the 'class of the Vedic *devatas*, and is neither scientific nor philosophically sound by any means. Heat may, indeed, be said to fall in the category of force, as it no doubt does; but as a member of its class its special claim to precedence over the other forces of nature remains to be established.

We, thus, find ourselves forced to acknowledge the fact that *Agni* and *Indra*, as two of the *devatas* of the Vedic hymns, do not signify heat, the science of training horses or a governing people, but must represent certain aspects or faculties of the soul. For similar reasons, *Dyaus* and *Prithivi* are not sky and earth, but spirit and matter, respectively. *Pushan*, the giver of strength, similarly represents *āyuh* (the force which determines longevity) though he is at times counted among the sun-gods. He is said to be the giver of strength, because physical strength is possible only so long as the *āyuh karma* is not exhausted.

The fact that he is described as a traveller is a further indication

(2) The Hindus are now strongly opposed to cow-killing and human sacrifice, both of which are enjoined

of the nature of his personification, for *āyuh* is constantly decreasing, hence flowing away. The loss of teeth which is ascribed to Pushan in the *Puranas* is probably designed to remove all doubt from the mind about his original, since it is a sign of age. Pushan's share of the sacrificial offering, accordingly, would be the amount of *āyuh* engendered by virtuous deeds. Here again we find the Jaina *siddhānta* explaining what is inexplicable in the scriptures of Hinduism, for the latter possess no definite information about the processes of *āsarva* and *bandha*, and are forced to content themselves, for that reason, with general metaphysical statements. As a matter of fact the bondage of *karma* presents four different aspects, and has, therefore, to be studied in respect of (i) quality of the forces engendered, i.e., the 148 *prakritis*, enumerated on pages 39 to 40 *ante*, (ii) duration, or period during which different *karma-prakritis* remain active, (iii) degree of intensity (of *bandha*), and (iv) quantity, that is to say the amount of matter entering into fusion with the soul. These four aspects are known as *prakṛiti*, *sthiti*, *anubhāga* and *pradeśa* forms of *bandha*, respectively, and have to be properly understood before familiarity with the operation of the law of *karma* can be said to have been acquired, though we have confined ourselves almost exclusively to the first aspect alone in this book for various reasons. Now, so far as *āyuh* is concerned, it differs from the remaining seven kinds of *karma* inasmuch as it can be engendered only once in a life, while the others may be generated at any moment. The matter which flows in (*āsarva*) is, at the time of *bandha*, allotted, so to speak, to the different departments of *karma* and converted into characteristic energies, the nature of the conditions prevailing at the time being the principal factor in its distribution. These conditions, in their turn, are determined by the nature of one's thoughts, virtue and *vairagya* raising the rhythm and tone of the soul, and vice throwing it into a condition of weakness and negativity.

The sacrifice to the gods referred to in the Vedas must, in the light of the above observations, be interpreted to mean the performance of those acts which sustain certain functions of life personified as gods, and in no sense the shedding of the blood of one's fellow beings. More generally, sacrifices bear reference to

in their scriptures (if taken literally) under the 'sacred' names of *go-medha* and *purusha-medha* respectively.

the natural attributes of pure spirit which come into manifestation by the curbing of desires and *tapas* (austerity.) The *āśrava* of matter, consequent on the performance of the acts of self-sacrifice, gives rise to *shubha* (auspicious) *bandha*; and it is the division of this 'offering' into different kinds of auspicious *karma-prakritis* which is described as the share of gods. The purport of the three *mantras* of the 162nd *sukta* of the Rig Veda is now not difficult to perceive; they refer to the control (destruction, hence killing, i.e., sacrifice) of the desiring *manas* (mind), symbolised by a horse (*ashva*), which, in the ordinary course of things, must be preceded by the eradication of sexual lust (also symbolised by a he-goat.) It would be seen that this 'sacrifice' is directly connected with the 'gods' and the immediate cause of their 'strength,' while the killing of living beings to appease a distant deity or deities has neither science nor reason to support its cause.

Passing on to a consideration of the other 'gods,' we find the twin *Asvins* to be symbolical of the two vital currents of *prāna*, known as the *Ila* and *Pingala*, respectively. They are described as travelling about, because of the nature of *prāna* which is constantly in motion. They are also known as physicians since 'breath' removes and carries away the impurities of the system, and also because of the claim that most of the diseases of the human body can be cured by the regulation of *prāna*, the vital energy of life, which is intimately associated with breath. Another personification of *prāna* is *Vayu*, the handsomest of the gods; but at times he also seems to represent the functions of touch and smell, since he is also known as *Sparṣana* (he who touches) and *Gandhavaha* (the carrier of odours.) The *Maruts* (wind gods) whose number is variously estimated at twenty-seven, forty-nine and even one-hundred and eighty, must also be the different aspects of the activities of *prāna*, though it is not easy to trace them out individually. They are, however, of a minor rank among the gods, and do not seem to play any very important part in life, the important ones being 33, which number comprises eleven *Rudras*, eight *Vasus*, twelve *Adityas*, *Indra* and *Prajapati*.

The *Rudras* represent those functions of life the cessation of which signifies death. They are called *Rudras* (from *rud* to weep)

(3) *Ashva-medha* has died out altogether; and the same is the case with *aśa-medha*, notwithstanding the

because of the association of the idea of weeping with death. the friends and relation of a dead man having been observed to mourn his loss. They refer to different kinds of vital functions of the soul.

The eight *vasus* probably symbolise the specific functions of the eight principal parts of the body, called *angas*. According to some writers the *vasus* are emblematic of eight kinds of abodes, namely, (i) heated cosmic bodies, (ii) planets, (iii) atmospheres, (iv) super-terrestrial places, (v) suns, (vi) rays of ethereal space, (vii) satellites, and (viii) stars (the Terminology of Vedas, p. 55). They are, however, more likely to be the functions residing in the bodily organs, because they are different manifestations of the energy of the soul. In a passage in the Atharva Veda (see the Terminology of the vedas, p. 54) they are described as different kinds of organic functions; while according to the Brihad Âranyaka Upanishad, 'the path leading to the discovery of the thirty three gods starts from the *akasa* in the heart' (the Permanent History of Bharata Varsha, Vol. I. p. 432).

We now come to the Adityas whose number is said to be twelve. It is, however, evident that they have not always been considered so many. According to W. J. Wilkins (see The Hindu Mythology, p. 18):-

"This name [Adityas] simply signifies the descendants of Aditi. In one passage in the Rig Veda the names of six are given: Mitra, Aryaman, Bhaga, Varuna, Daksha and Amsa. In another passage they are said to be seven in number, though their names are not given. In a third, eight is the number mentioned; but 'of the eight sons of Aditi, who were born from her body, she approached the gods with seven, and cast out Marttanda (the eighth)'. As the names of these sons given in different parts of the Vedas do not agree with each other, it is difficult to know who were regarded as Adityas. In the 'Satapatha Brahmana' and the Puranas the number of the Adityas is increased to twelve."

"Adityas", says the Bhavishya Purana (see the Permanent History of Bhârat Varsha, Vol. I, pp. 481 & 489), "is so named because of his being the *adi* or first among the Devas." According to certain other writers, Adityas are only the twelve months of a solar year

fact that goat's flesh is still offered to propitiate certain gods and goddesses by a few superstitious men.

(the Terminology of the Vedas, p. 55), and so named because they extract every thing from this world. It is not easy to follow what is precisely meant by the reason given ; but it seems more probable that these Adityas represent the primary functions of spirit whose pure essence is symbolised by Surya, the Sun, which is an excellent emblem for *jñāna* (knowledge). Hence the Adityas, whatever be their number—for that depends on human classification—are only the different aspects of the soul with respect to its special function of knowing. Thus, Varuna, who cuts a ludicrous figure as one of the months of a solar year, is the impersonation of perception or memory, for 'he witnesses men's truth and falsehood' (Hindu Mythology, page 39). His function seems to have been enlarged in another place to embrace the whole range of consciousness, for he 'knows the flight of the birds in the sky, the course of the far travelling wind, the paths of the ships in the ocean, and beholds all things that have been or shall be done.' Varuna is said to be the presiding deity of the sea probably because of the 'fluid' nature of memory and mind-stuff.

Other Adityas, similarly, cannot represent the months of a solar year, but different functions of the soul.

There remain Indra and Prajapati to be dealt with. Of these, the former has been described elsewhere, but the latter is the *pati* (Lord) of *prajās* (progeny, hence the numerous functions of life), and is a symbol for the controlling function of the heart (see the Permanent History of Bharata Varsha, Vol. I, pp. 492 & 499).

The above explanation practically disposes of the Hindu pantheon, though the number of its 'gods' is said to be no less than thirty three crores (a crore is equal to ten millions) ; for the remaining members of the divine household are only the metaphysical 'offspring' of the more important thirty three, which are reducible to three, and, in the ultimate analysis, to the one supreme divinity, the Soul of the worshipper himself. Our explanation, it will be seen, avoids not only the element of irrelevancy in Mr. Guru Datta's reading and of inconsistency in the European version, but also enables us to catch a full view of the Hindu mind engaged in taking a census of its 'gods'. Many of the conundrums and puzzles connected with the pedigrees of these gods, which have stubbornly defied modern investigation,

(4) The sacrificial text still forms part of the

find an easy solution in their metaphysical origin; for with the numerous functions of life being in a manner interdependent on one another, it must at times happen that the mythological rendering of the metaphysical conceptions of their origin should present features of incongruity in their relationship which to an uninitiated mind appear to be irreconcilable and therefore false. Some of the 'gods,' it will be observed, are said to be the fathers of their own parents, while some are co-eval with their progenitors. Such accounts, though highly misleading in their nature, are not peculiar to Hinduism alone; they are to be found in all systems of mythology and mysticism, e. g., the dogma of the co-existence of the 'Father' and the 'Son' in the Christian creed. Their explanation is simple and easy when the metaphysical origin of their conceptions is known, but tortuous and misleading otherwise. He who would solve the mystery of the celestial kingdom and the hierarchy of gods, should, first of all, procure the lubricant of *vijayāda* (the philosophy of standpoints) without which the key of intellectualism does not turn in the rusty mythological locks that have remained unopened for ages. He should then make a bundle of his personal beliefs and private prejudices, and throw it away from him before entering the adytum of the 'powers' that control the destinies of all living. Thus alone would he discover the truth as it exists in and for itself, and avoid falling a victim to error and prejudiced belief. The intelligent reader would now find that the soul personified as Indra in its aspect of the enjoyer of matter through the *indriyas* (senses), is the progeny of Dyaus and Prithivi (Spirit and Matter) from the point of view of evolution, and yet the source of his own 'parents' when taken in the sense of the Absolute which monism endeavours to posit as the only existence in the universe. That these conceptions are not quite scientific does not detract from the merit of the explanation, since we are merely concerned in unravelling the mystery of mythology, not in proving it to be scientific against facts. As a general rule it will be found that the element of contradiction and incongruity in the mythologies is a sure index to a mixing up, in a manner unwarranted by strict metaphysics, of the results obtained from different standpoints. It is, therefore, safe to say that whatever is found to be irreconcilable to reason and

Hindu scriptures, though it is clear that its interpreta-

rationalism in religion is not a representation of a 'fact,' whether it mean a being or a state of existence in nature, but essentially and truly a mental concept, formed with the aid of some general principle or other in the factory of a somewhat extravagant imagination. The most remarkable of the post-Vedic conceptions, the one which has now practically usurped the whole field, not only of the Hindu world, but of almost three fourths of the human race—the idea of a supreme creator and ruler of the universe—furnishes about the most striking illustration of this rule. Probably the *nucleus* of thought which has served as a foundation for this conception is to be found in Visvakarman, the artificer of the celestials and an embodiment of the poet-sage's idea of the form-making, i. e., the mechanical aspect of nature. The Hindu mind, puzzled at the natural functioning of substances, seems finally to have arrived at the conclusion that it could not be devoid of a cause, and unable to conceive a rational basis for this vague and shadowy supposition of its own to have promptly created a new category of force, labelling it *adrishta*, the unknown (from *a*, not, and *drishta*, perceived, hence known). In obedience to the same personifying impulse to which the other gods of the pantheon are indebted for their existence and being, the *adrishta* became in due course of time clothed with all the attributes of divinity; and being, *ex hypothesi*, the source of the activities of all other '*devatās*', and, therefore, the most powerful of them all—hence the word Ishvara signifying he who is invested with *eshvuriya*, i. e., power, dominion or mastery—was finally ushered into the world as the Great Unknown. Having been set up as the most supreme divinity of the Hindu pantheon, the Unknown began to extend its dominion beyond the Hindu world, and like some of its predecessors, Mitra and others, soon managed to instal itself in other lands. It, however, lost half its inborn strength in the hands of Zoroaster, who split up the original conception into two halves (twins), the one the doer of good, the other the creator of evil. But the idea of splitting up the godhead did not satisfy others, and Isaiah boldly protested against it, making the 'Lord' the creator of good and evil alike (see Isaiah, XLV. 6-7). Mahommed, when he came, contented himself merely with Isaiah's view, and declared that good and evil were both created by god, there being no other creator in the world. As

tion has been changed from a literal to an esoteric sense.*

the creator of good and evil, the simple *adrishta*, conceived perhaps in the mind of a forest recluse not particularly noted for his philosophical acumen, has now that its metaphysical origin has been lost sight of in the din and fury of a hot controversy concerning its nature and existence, become the repository of all kinds of discrepancies and incongruities, some of which were noticed by us in the earlier chapters of this book. It could not even be otherwise, for being conceived in the imagination of man as the solitary source of all movement and function, it could not well refuse to accept responsibility for the different kinds of activities—*karmic*, functional and the like. In more recent times the *adrishta* has also come to be associated with the ideal of the soul, which is conceived to consist in becoming absorbed in the godhead. Thus, the original metaphysical concept of ultimate force now represents at least four different things namely, (1) the mechanical side of nature, (2) the function of pure spirit and other substances, (3) the force of *karma* and (4) the final goal of the soul. It is the combination of these four distinct and irreconcilable notions, loosely formed by a metaphysically inclined mind, which is the fruitful source of error and dispute in reference to the personification of *adrishta* as the supreme ruler of the world.

* Cf. the following from Deussen's *System of the Vedanta* (English translation by Charles Johnston, p. 8) :—

“ . . . it is the fact that in them [the *āranyakas*] we meet abundantly a wonderful spiritualising of the sacrificial cult : in place of the practical carrying out of the ceremonies, comes meditation upon them, and with a symbolical change of meaning, which then leads on farther to the loftiest thoughts. Let the opening passage of the *Bṛihad-āranyakam* (which is intended for the *Adhvaryu*), in which the Horse Sacrifice is treated, serve as an example :

“ ‘Om !—Dawn verily is the head of the sacrificial horse, the sun is his eye, the wind his breath, his mouth is the all-pervading fire, the ear is the body of the sacrificial horse ; heaven is his back, space is his belly, the earth is his foot-stool (Cank.). The poles are his loins, the intermediate quarters are his ribs, the seasons are his limbs, months and half-months are his joints, day and night are his

(5) The language of the text could not have been the work of a Perfect Being (God), or of vegetarian saints; for the former would never directly or indirectly encourage an evil practice, nor employ misleading language, and the latter would never resort to a symbolism of flesh and blood.

To these must be added the fact that the Vedic text generally is intelligible only on the hypothesis of an esoteric philosophy underlying the surface meaning of words, though we may not be able to explain

feet, the stars are his bones, the clouds are his flesh. The deserts are the food which he consumes, rivers are his entrails, the mountains his liver and lungs, plants and trees his hair; the rising sun is his fore quarters, the setting sun is his hind quarters; when he yawns, that is the lightning, when he neighs, that is the thunder, when he waters, that is rain; his voice is speech. Day verily arose after the horse as the sacrificial vessel, which stands before him: its cradle is in the eastern ocean; night verily arose as the sacrificial vessel, which stands behind him: its cradle is in the western ocean; these two sacrificial vessels arose to surround the horse. As a racer he carries the gods, as a war-horse the Gandharvas, as a steed the demon, as a horse mankind. The ocean is his companion, the ocean his cradle.'

"Here the universe takes the place of the horse to be offered, perhaps with the thought in the background, that the ascetic is to renounce the world (*cf.* Brih. 3,5,1; 4,4,22), as the father of the family renounces the real sacrificial gifts. In just the same way, the Chhandogya-Upanishad (1,1) which is intended for the Udgatar, teaches as the true *udgitha*: to be recognised and honoured the syllable 'om,' which is a symbol of Brahman (*paramâtma-pratîkam*); and the *uktham* (hymn) which belongs to the Hotar is subjected to a like transformation of meaning in Aitareya-âraṇyakam (2,1,2).—Compare Brahmasutra 3,3,55—56, where the thought is developed that symbolical representations (*pratyaya*) of this kind have validity not only within the Cākhā, in which they are found, but also in general."

all the impersonations employed by the *rishis* in their sacred poetry. Quite a large number of these personifications become intelligible with the aid of the details given in the *Puranas* ; and, although it is not usually permissible to read the statements of a later work into an earlier one, it cannot be denied that the *Puranic* descriptions of the Vedic gods and goddesses are merely enlargements of their original conceptions in the *Vedas*. It is also to be borne in mind that the cessation of the worship of Vedic gods—Indra, Varuna, and the like—is also indicative of the fact that it was due to the discovery of their true nature, so that when people discovered them to be pure personifications of mental abstractions they desisted from the worship which used to be performed for their propitiation. Probably the key to the interpretation of the *Vedas* and the character of Vedic gods was never completely lost sight of, however much the laity and even the ordinary *brahmanas* and *sīdhus* might have remained ignorant of its existence. The wave of intellectualism, which followed the reaction against sacrificial ritualism of the *Brahmana* period, seems, towards its end, to have been characterised by a too free use of this key. A whole host of gods and goddesses, whose number has been estimated at 330,000,000, thus sprang from the original and limited Vedic stock in the Epic and the *Puranic* periods. A few additional personifications, such as that of Krishna, also seem to have been made by the authors of Hindu *Puranas*. It is, however, only fair to add that, while the *Ramayana* and the *Mahabharata*, and the *Puranas* also, introduced a lot of confusion in history by

dressing up real historical figures in mystic and symbolical garb,* they at the same time effected immense reform in religious worship by showing up the real character of their gods to consist in pure personifications.

* As an instance of this kind of personification may be mentioned Draupadi, who, according to the Mahabharata, was the common wife of all the five Pandava brothers. The Jaina Puranas of the Digambara sect dispute the correctness of this statement, and affirm that she was the married wife of Arjuna alone who had won her hand in an open *svayambara*. It is certainly not likely that men whose sense of right and wrong was so highly developed as that of the Pandavas would have been so much wanting in morality as to force her into a union with no less than five husbands at one and the same time. The truth is that the author of the great epic has distorted and twisted the facts of history to suit his allegorical requirements, leaving it to the good sense of his readers to get at his real meaning. The arrival of the young Draupadi, as a bride, in the family of the five Pandavas, furnished too striking a resemblance to the relation between life and the five organs of sensation to be ignored by his versatile genius, and he promptly employed her as an impersonation of the living essence in his great military drama, a huge allegory of the final combat between the higher and the lower forces of the soul and the complete vanquishment of the latter (see the 'Permanent History of Bharatavarsha' by K. N. Iyer, vol. II.) Thus, while the real Draupadi was regarded as their daughter by Yudhishtara and Bhima, her husband's elder brothers, and as a mother by Nakula and Sahadeva, who were younger than Arjuna, her mythological 'double' came to be known as the common wife of them all, to complete the resemblance between the five senses and life. According to another myth associated with her personality, she had been given a wonderful bowl by Surya (an impersonation of pure Spirit) from which all kinds of food and other things could be obtained by a mere wish. The explanation of this desire-fulfilling bowl is to be found in the fact that soul is all-sufficient by nature, and independent of outside help. The failure of the wicked Duhshāsana to expose her charms to the public gaze by removing her robe, which became interminable miraculously, is a circumstance which tends

Great as this reform undoubtedly was, it nevertheless failed to hit the mark; for the departure of the family

to emphasize the nature of life, for in the condition of bondage (described as the seasonal impurity of Draupadi) the soul is always enwrapped within interminable layers of matter, so that it is impossible to catch a glimpse of its naked glory by any means.

The Japanese legend of Lady Kagoiya furnishes another beautiful impersonation of life. Her five lovers represent the five senses, all of which only play her false, by endeavouring to palm off on her base and worthless substitutes for the real articles she asks them for, and the Mikado is the physical personality whom she jilts to return to the Kingdom of Moon (Pitri-lôka, the regions of the *pitris* or manes) with the moon-folk.

Draupadi must, however, be distinguished from Indra who is another impersonation of life, soul or spirit. The difference between the two personifications lies in the fact that, while Draupadi represents life in its relation to the senses, Indra does so in a very much wider sense. The character of Indra, if taken as an historical figure, or a living deity, is sufficient to excite the intensest feeling of disgust for the Hindu notions of morality, civilisation and divinity, for he not only commits adultery with the wife of his preceptor, Gautama, but is also made handsomer by the Grandsire (Brahmâ), who, far from punishing the seducer, actually turns the ugly marks of sin on his body into so many eyes at his merest prayer. The true significance of the legend, however, has nothing to do with history, and reveals a tremendous amount of insight into the nature of spirit, and an unrivalled capacity for the employment of poetical metaphor in its author. To appreciate the full force of the metaphorical language used in this highly interesting impersonation, it is necessary to bear in mind the Hindu conception of the origin of the world from the standpoint of the Sâṅkhyan philosophy, which, postulating the eternal existence of spirit and matter, proceeds to explain the building up of the universe from their conjunction. We are here, however, not concerned with the evolution of the universe, as described by the Sâṅkhyan philosophers, but only with the differentiation of *Purusha* (spirit) into *jivas*, which is thus described in the *Yoga Vashishtha*, a work of great authority in Hinduism:—

“Like a brahmin who, after giving up his noble status, degrades

of purely mythical gods opened the door to the worship of semi-mythological characters taken from history,

himself into a *Sudra*, *Esa* (the Lord) degrades himself into a *jiva*. The myriads of *jivas* will, at every creation, shine beyond number. Through the flutter of that causal ideation, the *jivie Iswaras* will be generated in every stage (of evolution). But the cause is not here (in this world). The *jivas* that arise from *Eswara* and flourish thereby, subject themselves to repeated re-births, through the *karmas* performed by them. This, *Rama*, is the relationship of cause and effect, though there is no cause for the rise of the *jivas*, yet existence and *karmas* are reciprocally the cause of one another. All the *jivas* arise, without cause, out of the Brahmic seat; yet, after their rise, their *karmas* are the cause of their pleasures and pains. And *sankalp* [desire] arising from the delusion of the ignorance of *Atma* is the cause of all *karmas*."

Such is the Hindu conception of the one becoming the many, and, although the philosophy is faulty and only in the nature of a make-shift to escape from the difficulties arising from the notion that pure mental abstractions, that is to say, abstract qualities, are capable of existing apart from the concrete things in which they are found, still it is necessary to entertain the idea for the proper elucidation of the mystery surrounding the conception of *Indra* and other Hindu deities.

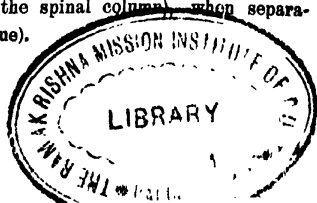
To proceed with the explanation of the legend of adultery committed by *Indra* with *Ahalyâ*, the wife of his *guru*, it will be noticed that intercourse with matter is absolutely forbidden to the soul, since *môksha* only implies their separation from each other. Hence the penetration of spirit into matter is a forbidden act, and is for that reason described as adultery. Now, since matter is an exclusive object of knowledge for the intellect (*Gautama*=wise), which is the tutor of will, the intercourse between spirit and matter becomes an act of adultery with the preceptor's wife. The result of the entry of spirit, conceived as an abstract whole, into matter is the formation of an infinity of *jivas* (as described in the passage from the *Yoga Vashishtha*) each of which becomes ensouled in a body of material particles, and, under the blinding influence of matter, resembles an ugly spot. These, however, soon attain Self-consciousness by the knowledge and acknowledgment of Self (metaphorically,

while a few of the deities of recent origin and older type also became installed as the objects of worship and devotion. Rama and Krishna, belong to the former class, and Shiva to the latter. None of them is to be found in the Vedas—a circumstance which tends to confirm the opinion of the European critics charging the Hindus with having changed their gods. The blame for this, however, lies not so much with the Hindus themselves as with the spirit of mystification which pervades their creed; for, where the teaching is couched in a language which means one thing in its literal sense and quite another in an esoteric

the worshipping of the Grandsire, i.e., God), and attain to perfection and omniscience. Hence, they are said to have been converted into 'eyes.'

Indra is also said to be a lover of the Soma-juice which corresponds to the *sharab-i-tahûra* of muslim theology. It is a 'wine' which exhilarates but does not inebriate, and is a pure symbol for the *svabhâvic ânanda* (natural de-light or joy) of the soul.

The mount of Indra is an elephant which is symbolical of bulk and weight, hence matter. The idea underlying the conception is that spirit is unmoving by itself, but may do so with the help of matter. Further development of this thought is traceable in the description of the elephant itself, which is conceived as possessing three trunks projecting from one head,—an ingenious symbolism designed to put the nature of the personification beyond dispute, the three trunks standing for the triple *gunas* (properties) of matter, that is to say, for the attributes of *sattva* (intelligence), *rajas* (activity) and *tamas* (inertia) which the system of Sāṅkhya discovers to be the essential properties of *prakṛiti* (matter). The power of expansion and contraction which is peculiar to life is illustrated by Indra's growing strong by praise, and assuming a microscopical body to hide within the fibre of a lotus—(the coronal plexus) stalk (probably the spinal column), when separated from his consort, Sachi (virtue).



one, men are apt to feel mystified, and must be excused if errors are committed by them. The *Upanishads* tried to remove this mystic and misty uncertainty from their religion, and went a long way in breaking up the dark dungeons of ignorance and superstition ; but the torch of intellectualism which they lighted seems to have burnt only in a fitful manner. They are not even altogether free from mystic symbology, and the light which they shed neither penetrates into all the dark corners of their faith nor is always to be distinguished from shade. The six famous schools of philosophy, which followed the *Upanishad* period, exhaust themselves in refuting one another, and give different and contradictory explanations of the world, the only point of agreement among them being the infallibility of the Vedas as revealed truth. Shut out from a wider field of research, and with their horizon narrowed down by the supposed revelation of a mystic scripture, they failed to appreciate even the true philosophical standpoint, and became entangled in the meshes of a system of one-sided absolutism which lies in wait for the unwary*. The result is that,

* Only a very little reflection would show that these systems of philosophy are neither happily conceived, nor characterised by a scientific or philosophical precision. They even miss the philosophical standpoint at the very commencement, and in most cases display complete ignorance of the kinds or sources of *pramāṇa* (valid knowledge). Their enumeration of the *tattvas* is also unscientific and misleading.

To begin with the philosophical standpoint, even learned Hindus feel constrained to confess that none of their six *darśanas* is philosophically sound. The following passage which occurs in the preface to the ninth volume of the Sacred Books of the Hindus may be taken to be a fair expression of the Hindu mind :—

instead of clearing up the doubts and difficulties of men which is the aim of true metaphysics, they made

"He [Vijnana Bhikṣu, the author of a famous commentary on the Sāṅkhyan philosophy] was fully aware of the fact that none of the six Darśanas.....was, as we have hinted more than once, a complete system of philosophy in the Western sense, but merely a catechism explaining, and giving a reasoned account of, some of the truths revealed in the Vedas and Upaniṣads, to a particular class of students, confining the scope of its enquiry within the province of Creation, without attempting to solve to them the transcendental riddles of the Universe, which, in their particular stage of mental and spiritual development, it would have been impossible for them to grasp."

The writer of the preface, no doubt, tries to justify the defects of Hindu philosophy on the ground of the immature sense of its pupils, but in the absence of anything proving the perfection of knowledge in the teacher, the statement can only be taken to have been inspired by faith rather than reason. We are, however, not concerned with the soundness of the justification, but with the merit of the original systems; and as to their insufficiency the admission is clear and ringing.

In respect of the sources of valid knowledge also there is no agreement among these systems, the Vaiśeṣikas holding direct observation and inference to be the only admissible forms of proof, the Naiyāyikas bringing in testimony and analogy in addition to these two, and the Mīmāṃsikas further adding *arthāpatti* (corollary or inference by implication) and, at times, also, *anupalabdhi* (inference by negation). But analogy is evidently nothing other than a form of *anumāna* (fallacy of inference) pure and simple, while *arthāpatti* (corollary) and *anupalabdhi* are included in the true logical inference. The remaining three, namely, direct observation, inference and reliable testimony, are, broadly speaking, the proper sources of *pramāṇa*, in spite of the refusal of the Vaiśeṣikas to admit the last named; for reliable testimony is the sole means of a knowledge of things beyond perception and inference both. The Sāṅkhyan school, no doubt, recognises these three forms of *pramāṇa*, but it assumes the infallibility of the Vedas, and its logical processes include inference by analogy, e.g., the conclusion that all mango trees must be in blossom, because one is seen to be in that condition (The

their own creed more uncertain than ever, and their practical value is confined to the useless hair-splitting

Sankhya-Karika, Eng. Trans., publ. by Mr. Tooka Ram Tatya, p. 30). One might as well infer that all dogs have their tails cut on seeing one with a cut-off tail.

We now come to the *tattvas* without a clear determination of which no headway can be made in philosophy or religion. The *tattvas* signify the essential points, or heads, under which the subject of enquiry is to be studied, and must be determined rationally, that is to say not in a hap-hazard manner, but by the exact methods of scientific analysis. The scope and aim of religion being the prosperity and, ultimately, also, the salvation of living beings, its investigation is directed to the ascertainment of the nature of the soul as well as of the causes which go to cripple its natural freedom and energy and those that enable it to attain the Supreme Seat. The true *tattvas*, therefore, are only those—*jiva*, *ajiva*, and the like—which are laid down in the Jaina Siddhanta, all others being forms of *tattvabhāsa*—a falsehood masquerading in the garb of a *tattva*.

Bearing these observation in mind, we shall see how far the six schools may be said to have got hold of the right *tattvas*. To begin with the Sankhyan philosophy which lays down the following twenty five *tattvas* :

- (i) *purusha* (spirit),
- (ii) *prakṛiti*, consisting purely in three *gunas* (qualities), namely, *sattva* (intelligence), *rajas* (activity) and *tamas* (inertia),
- (iii) *mahat* which arises from the conjunction of *purusha* and *prakṛiti*,
- (iv) *ahamkāra*,
- (v—ix) five sense-organs,
- (x—xiv) five organs of action—hands, feet and the organs of speech, excretion and generation,
- (xiv—xix) five characteristic sensations—touch, taste and the like corresponding to the five senses,
- (xx) mind, and
- (xxi—xxv) five gross elements, ether, air, fire, water, and earth.

The first two of these *tattvas* are said to be eternal, the remaining twenty three arising from their conjunction by evolution. As regards the merit of this method of enumeration, it has little to commend itself to common-sense, the semblance to a *tattva* being

which is endlessly going on among the followers of the Vedas.

traceable in the case of the first two items alone. It leaves out of enumeration such important substances as Time and Space, while unimportant things, *e. g.*, organs of action, are given separate places. It does not even appear what is the basis of their selection, since many important functions of a similar kind, *e. g.*, those of digestion and circulation of blood, are altogether ignored. The whole system is supposed to be a scientific and highly rational explanation of the subject of *karma*, transmigration and *moksha*, yet no endeavour is made to explain anything in this connection, and the whole of this most important department of the spiritual science is conspicuous by its absence among the *tattvas*.

The Naiyayikas posit sixteen principles as follows :—

- (i) *pramāṇi* (valid knowledge),
- (ii) *prameya* (objects of knowledge),
- (iii) *saṁśaya* (doubt),
- (iv) *prayatna* (purpose),
- (v) *dṛṣṭānta* (exemplification),
- (vi) *siddhānta* (established truth, or the last word),
- (vii) *avayava* (limbs of a syllogism),
- (viii) *tarka* (reason),
- (ix) *nirṇaya* (elucidation),
- (x) *vāda* (discussion),
- (xi) *ulpa* (wrangling in discussion),
- (xii) *vitandā* (a frivolous controversy),
- (xiii) *hetuibhāsa* (fallacy of argument),
- (xiv) *chhala* (duplicity in discussion),
- (xv) *jāti* (a futile answer, also finding fault with a faultless argument), and
- (xvi) *nigrahasthana* (occasion for rebuke).

Here also a glance at these sixteen principles is sufficient to show that they are only calculated to impart a knowledge of logic. But logic certainly is not religion, though it is a useful department of knowledge, like grammar, mathematics and other sciences. If the rules of logic could be called *tattvas*, we should have to dub the parts of speech—noun, verb, and the like—and the rules of arithmetic, etc., also *tattvas*. But this is clearly absurd. The Naiyayikas

The fact is that, owing its origin to an earlier scientific creed, the symbolical poetry of the Rig Veda, the

try to get over the difficulty by restricting the scope of their second category to twelve classes of objects, namely, (i) soul, (ii) body, (iii) sense-organs, (iv) *artha* (which comprises colour, taste, smell touch, sound, intellect, happiness, desire, hatred and effort), (v) *buddhi* (intellect), (vi) *mana* (mind), (vii) *pravṛtti* (application through speech, intellect or body), (viii) *doṣa*, (fault which means either affection, hatred or infatuation), (ix) *pretya-bhava* (life after death), (x) *phala* (fruit or reward which is either principal or secondary), (xi) *duḥkha* (pain), and (xii) *apavarga* (freedom from pain). But the result is a hopeless muddle, since the second category has reference to the objects of knowledge, and as such embraces all things that can be known, hence all that exists, and cannot, therefore, be confined to twelve objects alone. The illogical nature of the classification is also apparent from the fact that it altogether leaves out of account many of the most important things to be known—*āśrava*, *bandha*, *saṃsāra*, *nir'arā* and *mokṣa*—and lays undue emphasis on such unimportant matters as touch, taste, and the like. The repeated enumeration of pain, hatred and intellect under different heads is also an instance of extreme logical clumsiness.

The Vaiśeṣikas lay down the following *padārthas* or predicates :—

- (i) substance,
- (ii) attribute,
- (iii) action,
- (iv) general features, or genus,
- (v) special characteristics, or species.
- (vi) combination, and,
- (vii) non-existence,

But the arrangement is more like an enumeration of what are called categories in the systems of Aristotle and Mill than *tattvas*. Accordingly, the writer of the learned introduction to Major B. D. Basu's edition of the Vaiśeṣika Sūtras of Kanāda felt it as a pious duty to apologise for the short-comings of this system. He writes :—

“The Vaiśeṣika philosophy looks at things from a particular well-defined point of view. It is the point of view of those to whom the lectures of Kanāda were addressed. It is not, therefore, so

true basis of modern Hinduism, has received so many additions and alterations in the past that its very origin

much a complete, independent system of philosophic thought, as an elaboration, an application, according to the immediate environment of its origin, of the teaching of the Vedic and other ancient sages who had gone before its author."

The real attempt of the Vaisēṣikas at the enumeration of *tattvas* may be said to begin with their classification of substances, attributes and actions. Substances are said to be nine in number, viz., 1-4 four kinds of atoms, namely, atoms of earth, water, fire and air, (v) ether, (vi) time, (vii) the principle of localization, (viii) soul, and (ix) mind. Attributes are of twenty four kinds, namely, colour, taste, smell, touch, number, quantity or measure, separateness, conjunction, disjunction, priority, posteriority, understanding or cognition, pleasure, pain, desire, aversion, volition, gravity, fluidity, viscosity, potentiality, merit, demerit and sound. Of these sound is said to be a property of ether. Actions are of five kinds, viz., throwing upwards, throwing downwards, contraction, expansion and translation or motion. Such is the enumeration of substance, attribute and action given by the Vaisēṣikas, but here also we do not find any attempt to enumerate the true *tattvas*. The whole scheme is vague and methodless in the extreme. The generalisations are defective; the classification of actions meaningless, and the division of attributes inartistic and unscientific. Air, water, fire and earth are not four different substances, but only different forms of one and the same substance-matter; and sound is not a property of ether, but a mode of motion, arising from the agitation of material atoms. The enumeration of mind as a kind of substance is clearly illogical, for apart from spirit and matter mind is not a separate substance.

Thus, three of the most famous systems of Hindu metaphysics only betray random unphilosophical thought, and possess no title to a strictly logical basis. The remaining three, that is the systems of Yoga, Vedānta and the Mīmāṃsā of Jaimini, also fare no better in this respect. They do not proceed by defining or determining the *tattvas* in the first instance, and, therefore, need not engage our attention any longer.

Exaggerated importance has been claimed in recent times for the school of the *advaita* (monistic) Vedānta, which maintains that

has been lost sight of by men, one set of whom, the scholars of modern fame, see in it nothing beyond the out-pouring of the immature mind of the race, and the other, the devout followers of the faith, a divine revelation in every syllable and word.

If the hypothesis evolved out in these pages is correct, neither of these theories can be said to be true, for the poet-sages were not intellectual babes, as they are supposed to be, nor were they inspired by an omniscient God. Hinduism in its very inception was an offshoot of Jainism, though it soon set itself up as an independent system of religion. In course of time it fell under demoniacal influence, the reaction against which is characterised by the intellectualism of the *Upanishads* and the metaphysical subtlety of the world-famous *Darshanas* (schools or systems of philosophy)—Nyaya, Vedanta and the like. Having set itself up as an independent system, it was naturally forced to regard Jainism as a hostile creed, and some of the *Darshanas*

one need only know Brahman to become 'That,' but the Vedantist is unable to say why in spite of his knowing Brahman he has not as yet become Brahman. If the system had been placed on a scientific basis of thought, it would have been recognised that knowledge and realisation are two different things, even though knowledge is absolutely indispensable for the very commencement of the process of realisation of the great ideal of the soul. Here, also, we learn from Jainism that the 'Path' consists in Right Faith, Right Knowledge and Right Conduct, but not in any of them singly or separately. Even Patanjali exhausts himself in generalities, and is not able to describe the nature and causes of the bondage of the soul; nor has he aught to say as to the *why* and the *wherefore* of the method he himself lays down for separating pure spirit from the undesirable companionship of matter.

actually contain *sutras* which aim at refuting the Jaina views, though what they actually refute is not the Jaina *Siddhānta* as it is understood by Jainas, but their own fanciful notions concerning its teaching.

We thus conclude that the question of the greater antiquity of the two systems of religion must be decided in favour of Jainism, and that the creed of the Holy *Tirthamkaras*, far from being a daughter or a rebellious child of Hinduism, is actually the basis of that undoubtedly ancient creed.

To sum up. Hinduism owes its origin to the brilliant poetical genius of men who personified, in their unbounded enthusiasm, the secret and divine powers of the soul. They were not savages, nor do their writings represent the uncultured and primitive notions of a period when humanity may be said to have been in a state of mental infancy; on the contrary, their knowledge was grounded upon the unassailable philosophy of Jainism, supported, as it is by true revelations from the *Tirthamkaras*. Lapse of time then effected a complete separation between the mother and daughter who subsequently fell into evil hands. This resulted in the whole host of the family of sin (sacrificial ritualism) which she gave birth to under some terrible influence for evil. She next appears in the rôle of a penitent living in the seclusion of forests under the protection of the *Upanishad-rishis*; and still later we encounter her in the University of Thought arranging her six new, though ill-fitting and variegated, robes. And now that the x-ray intellectualism of modern research is trying to demonstrate her most valuable and valued adornments to be the

handiwork of the primitive man, soon after his emergence from the *hanumân* (monkey)* race, she is trying to recall her long forgotten past which has caused her so much trouble. Herself the offspring of the most illustrious Mother, we can already imagine her thoughtful face lit up with joy as she faintly recalls her earlier surroundings, when her great poet-admirers used to render her spiritual lessons easier to remember, by versifying their substance in symbolic thought. Her Mother is still awaiting to receive her back with open arms, and though she has aged considerably since, she is as full of love and forgiveness now as she has been all her life. It will un-

*The world-riddle will always baffle evolutionists, unless and until they can manage to acquire a proper insight into the nature and potentialities of the soul, which, as has been fully proved in the 'Key of Knowledge' and the 'Science of Thought,' is endowed with potential omniscience. This potentiality of an all-embracing knowledge does not need the acquisition of anything from without to become an actuality of experience, but only the removal of that which the soul has absorbed of foreign matter. Thus, the simpler the life, the better the chances of the unfoldment of the higher types of *jñāna*. Hence the ancients who were given to simple living and high thinking were better qualified for true wisdom than we, their remote descendants of this age, may be willing to give them credit for. That this is actually the case is borne out by ancient tradition—*Puranas* and the like—which receive circumstantial verification from the intrinsic evidence furnished by the marvellous perfection of thought underlying the teaching of religion in general and of the Jaina *Siddhānta* in particular. It would thus appear that far from having eclipsed the ancients by our greater attainments, we have actually squandered away to a great extent the legacy of wisdom left by them, and have but little more than fashions and unproductive materialism to be proud of. This certainly does not look like a stride in the path of evolution and progress, but is essentially one in a retrograde direction.

doubtedly be an auspicious moment which marks the full realisation of the family relationship between Jainism and Hinduism ; and may the happy reunion between mother and daughter bring peace and happiness to all concerned.

GLOSSARY.

A.

Ābhāsa [आभास], a fallacy.

Abhavya [अव्यव्य], he who does not possess the potentiality to attain *nirvāṇa*.

Achārya [आचार्य], a philosopher-saint; a pontiff or head of ascetics.

Aghātiā [अघातिआ], non-destructive, used in reference to a kind of karmic force which does not interfere with the natural functioning of pure spirit.

Ahiṃsā [अहिंसा], non-injuring.

Aja [अज], a he-goat.

Ajamedha [अजमेधः], goat-sacrifice.

Ajīva [अजीव], a non-intelligent substance.

Ākāśa [आकाश], space; ether.

Ānanda [आनन्दः], bliss; happiness.

Antaranga [अन्तरङ्ग], internal; mental.

Aparā [अपर], exoteric.

Arhanta [अर्हन्त], a *tirthamkara* (God).

Ashvamedha [अश्वमेधः], horse-sacrifice.

Āsrava [आस्रव], the process of inflow of matter into soul.

Asura [असुर], a demon.

Avadhi jñāna [अवधिज्ञान], a kind of clairvoyance or inner illumination which embraces a knowledge of some of the past lives of the soul.

Avatāra [अवतार], an incarnation.

Āyuh [आयुः], the force which regulates the duration of life ; longevity.

B.

Bandha [बन्ध], bondage.

Bhakti [भक्तिः], devotion ; worship.

Bhaktiyoga [भक्तियोग], the ' path ' of devotion.

Bhâvanâ [भावना], a form of reflection ; musing.

Bhavya [भव्य], he who has the potentiality to attain *nirvâṇa*.

Brahman [ब्रह्म], God ; Self.

D.

Darśana [दर्शन], faith ; discernment ; a school or system of philosophy.

Darshana, see *darśana*.

Deva [देव], an angel ; a god.

Dharma [धर्म], religion ; merit ; a kind of substance corresponding, in some respects, to the ether of modern science.

Dhyâna [ध्यान], meditation ; concentration of mind ; contemplation.

Dravya [द्रव्य], substance.

G.

Gati [गति], condition of life ; one of the four classes of living beings.

Ghâtiâ [घातिआ], inimical, used in reference to a kind of karmic force which prevents the soul from performing its natural functions.

Go-medha [गोमेधः], cow-sacrifice.

Gotra [गोत्र], lineage ; descent ; family ; a kind of karmic force which determines status in life.

Guṇasthâna [गुणस्थान], a stage on the path of spiritual progress.

Guru [गुरु], a preceptor ; a guide.

H.

Hatha yoga [हठयोग], a department of *yoga* (asceticism) which aspires for the obtainment of emancipation by physical austerities.

Himsâ [हिंसा], injuring or causing pain to others.

J.

Jîva [जीव], a soul.

Jivan-mukta [जीवनमुक्त], he who has destroyed his *ghâtia karmas*, but not the *aghâtîâ* ones ; the condition of existence of a perfected soul while still associated with its physical body.

Jñâna [ज्ञान], knowledge.

Jñâna yoga [ज्ञानयोग], a system of *yoga* (‘ path ’) which aspires to attain *moksha* by knowledge.

K.

Karma [कर्मे], the force resulting from actions.

Karmâṇa sharira [कर्माणि शरीर], an inner body defined on p. 43.

Karma yoga [कर्मयोग], the ‘ path ’ of action ; a system of spiritualism which aspires for liberation by performing all kinds of worldly acts but without attachment to their fruit.

Kashâya [कषाय], passions.

Kevala jñâna [केवलज्ञान], omniscience.

Kevalî [केवली], he who enjoys *kevala jñâna*.

M.

Mahâjan [महाजन:], a banker.

Manah-paryaya [मनः पर्यय], a kind of knowledge corresponding, in some respects, to what is now known as telepathy.

Mantra [मन्त्र:], an incantation ; a hymn.

Manushya [मानुष्य], a human being ; the human kingdom.

Mârگا [मार्ग], a ‘ path.’

Mithyâtva [मिथ्यात्व], falsehood ; wrong faith ; the name of the first *guṇasthâna*.

Moksha [मोक्षः], salvation ; emancipation ; *nirvâṇa*.

Mukti [मुक्तिः], see *moksha*.

Muni [मुनि], an ascetic.

N.

Nâraka [नारक], pertaining to hell.

Nautch [नूच], dancing.

Naya [नय], a standpoint.

Nicha [निच], low.

Nirjarâ [निरजरा], elimination of matter from the soul ; destruction of *karmas*.

Nirvâṇa [निर्वाण], final emancipation ; the state of perfection of the soul.

Nirvikalpa [निर्विकल्प], unaccompanied by thought-process.

P.

Parâ [पर], esoteric.

Prâkriti [प्रकृतिः], energy ; force.

Paramâtmân [परमात्मन], God.

Prâṇâ [प्राणः], vital force.

Pariṣaha [परिषह], hardship.

Purusha-medha [पुरुषःमेधः], human-sacrifice.

Prithivi Kâya [पृथिवि काय], one-sensed souls embodied in bodies of earth, or clay.

R.

Râja yoga [राजयोग], a system of spiritualism which aims at the obtainment of *moksha* by the control of mind.

Râkshasa [राक्षस], a demon or fiend.

S.

Sâdhu, see muni.

Samâdhi [समाधिः], attitude of contemplation ; ecstatic trance.

Samsāra [संसार], the condition of transmigration ; the universe.

Samvara [संवर], checking or stoppage of *âsrava*.

Śâstra [शास्त्र], scripture.

Sattâ [सत्ता], potentiality.

Sharia [शरीर], a body.

Shâstras, see *Śâstra*.

Shreni, see *Śreni*.

Siddha, see *siddhâtman*.

Siddhâtman [सिद्धात्मान], a perfect bodiless soul.

Śreni [श्रेणी], ascent.

Svâbhâvic [स्वाभाविक], natural.

Svayamvara [स्वयमवरः], the ceremony of selecting a husband which was in vogue in India in the past.

T.

Tajasa sharira [तैजस], an inner body of luminous matter, see page 43.

Tapa [तप], asceticism

Tattva [तत्त्व], an essential or ultimate principle.

Tiryancha [तिर्यञ्च], the class of living beings which embraces all lower forms of life, animals, plants, minerals, and the like.

U.

Udaya [उदय], rising ; fruition ; becoming active.

Upâdhyâya [उपाध्यायः], a learned and spiritually advanced ascetic.

V.

Vairâgya [वैराग्य], renunciation.

Vidyâ [विद्या], wisdom ; knowledge ; learning.

Y.

Yoga [योग], a channel for the inflow of matter into the soul ; asceticism ; path of perfection.

Yogi [योगी], an ascetic.

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